

America

NATIONAL CATHOLIC WEEKLY REVIEW

April 9, 1955

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Guaranteed wages and jobless pay

_____ BENJAMIN L. MASSE

Economic recovery in Mexico

_____ JAMES A. MAGNER

Christians help build the new India

_____ V. C. GEORGE

EDITORIALS: Resurrection of our
bodies • Belgian Catholics protest • Paris
and Bonn ratify • Farm prices again

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***“... we also may walk
in newness of life.”***

He
has
risen
even as
He said

St. Matthew 28:6

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WHAT COULD WAR ACCOMPLISH?

The war alarm sounded privately by Admiral Carney, naval chief, and "leaked" to the press on March 25 proved to be at least premature. The President's military advisers were reported to be alerting him to the likelihood that Mao Tse-tung would launch an attack on Matsu and Quemoy about April 15. They were plumping for a decision to carry the U. S. military response directly to China's mainland, in order to destroy the Red's industrial potential.

This gong was muffled over the same week-end. White House sources noted that the African-Asian Conference at Bandung, Indonesia, would convene April 18. Red China, bent on impersonating the dove of peace, would hardly unveil itself simultaneously as an insatiable aggressor. Besides, though Mao is shifting troops to the coast facing the islands and is building artillery installations and airfields there, he apparently will not be ready to attack for several months. The grave danger of war on which we editorialized last week still persists, of course.

Some critics of the Eisenhower foreign policy write as if "war is no solution." To what? If Mao insists on wresting control of the islands from Chiang, as a prelude to his announced attack on Formosa, a war of resistance would prevent him from succeeding. It would be fearfully risky, no doubt. But failure to resist wouldn't even be risky. It would simply hand over the islands, then Formosa, then (logically) all of Asia and perhaps even the whole globe to the Reds. Is this supposed to be some sort of "solution"? So long as Communists anywhere use force to engulf more peoples, we have to use force to stop them. Any attack aimed at Formosa calls for action.

This being said, we ought to know what we are getting into if our clear intention of resisting an assault on Formosa fails to give the enemy pause. Any armed conflict today could widen into a catastrophic maelstrom of A-bombs and H-bombs. The renewed interest on all sides in Big Four talks is therefore welcome, especially in view of Peiping's quieter tone.

Would even a victorious war in Asia, of whatever size, annihilate the virus of Asiatic communism? We know it wouldn't. Marxism has seeped deep into the fibres of Asia. It is epidemic there, and has to be countered patiently, by every means we have.

Last fall a small book appeared in England, *Red Star versus the Cross*, by Francis Dufay and Douglas Hyde (London: Paternoster Publications), an expanded version of an earlier French publication. Father Dufay, who wrote the latter, had conferred with over 150 Catholic missionaries from China.

He and Mr. Hyde flatly rejected the notion that communism can be destroyed by force. "The solution," they insist, "lies in social justice, in a world economy organized for the common good of all peoples" (p. 29). Even that formula, they know, is too pat. A spiritual counter-offensive is also essential. War will not erase communism. It might even breed more.

CURRENT COMMENT

Cabinet office for disarmament

The appointment of Harold E. Stassen on March 19 as Special Assistant to the President for Disarmament, with Cabinet status, was extremely opportune. The present Holy Father, as is shown clearly in the copious excerpts from his statements in Professor Pollock's new book, *The Mind of Pius XII*, ceaselessly searches for alternatives to "the mad rush of armaments" as a safeguard of world order. The history of armament races is the history of more and more devastating and prolonged wars. No one realizes this better than President Eisenhower, whose description of the waste of war in his April 16, 1953, address to the American Society of Newspaper Editors is a classic. The "awful arithmetic of the atomic bomb," as he expressed it in his "atoms-for-peace" talk to the UN General Assembly on December 8, 1953, has been worsened since then through the progressive development of the hydrogen bomb and the work being done on intercontinental ballistic missiles and other harrowing weapons of mass destruction. The achievement of true peace, as the Holy Father explained in great detail in his last Christmas Message, means far more than a "provisional calm," such as a retarding of the armaments race might help to produce. Still, that race must be slowed down if the world is to get a chance to work for true peace. The prospects for such a slow-down are not rosy, but we can never cease working for disarmament. Mr. Stassen, whose position as head of the Foreign Operations Administration will go out of existence with FOA itself on June 30, will not personally take over as U.S. representative on the UN Disarmament Commission meeting in London. James J. Wadsworth will continue as deputy for U.S. Ambassador Lodge there.

... Soviet maneuvers on disarmament

The stalemate on disarmament stands this way. The USSR had demanded the prohibition of all nuclear weapons as a preliminary to further progress on disarmament. Since nuclear weapons have been the free world's only real "ace in the hole," we could not accept this condition. Last fall the Soviet representative agreed to drop this demand, but six weeks ago revived it. More recently, however, the USSR has again become more conciliatory. The main catch, of course, is still "inspection." Nevertheless, interminable talks are incomparably preferable to despair. Mr. Stassen's ap-

pointment should reassure the world that we have not entirely given up hope of slowing down the "mad rush."

Growth of CFM

In the Archdiocese of San Francisco, the Christian Family Movement last year broke all its own records by a 400-per-cent increase in membership. CFM couples increased from 75 to 325. The archdiocese now has 50 parish sections and action groups. Many more are being formed. According to the March-April *Act*, CFM's bimonthly publication (Room 2010, 100 W. Monroe St., Chicago 3, Ill.), the movement's biggest boost in 1954 came when San Francisco's Archbishop John J. Mitty gave official recognition to CFM by appointing Rev. Peter Sammon as Archdiocesan Chaplain. This growth of CFM is good news. It will cheer many who are properly alarmed at the deterioration of Christian family life in America. Though no precise statistics are available, current estimates place the present national and foreign membership of CFM at well over 6,000 couples. Since the isolated family, in spite of good intentions, often founders in its attempt to live an integral Christian life, the CFM gives its members assurance that they are not alone. Catholic couples join with others who are equally eager to build sturdy Christian families. At regular meetings, through discussion and self-education, they deepen their appreciation of Christian principles and weigh the concrete obstacles to Christian life in their own communities. The professed aim of CFM is "to promote the Christian way of life in the family, in the families of the community and in the institutions affecting the family." Its quiet, persistent work deserves the prayers and active cooperation of all.

Magic in England

Strange shadows, blurring the bright picture of the brave new world, showed up in a survey recently conducted by the London *Observer*, which concluded: "Belief in various forms of magic and the occult are widespread in the English population." About a third of the country's women frequently go to fortune-tellers. The survey also showed that 20 per cent of Englishmen are pagans, 40 per cent merely nominal Christians and only 16 per cent regular churchgoers. The strange thing is that the cult of magic should

have cropped out in a day supposedly enlightened by the searchlights of science and the neon signs of general education. Maybe this phenomenon is beyond the Ministry of Education. For magic is not just ignorant science. It implies a belief in the supranatural. It is an attempt to ward off hostile forces beyond the ken of science and bend benevolent forces to the service of man through utterly irrational techniques like rubbing a rabbit's paw. The noted anthropologist Bronislaw Malinowski has shown in his *Magic, Science and Religion* that among primitive peoples magic is always associated with occasions of anxiety and uncertainty:

Thus the dangerous fishing of the shark, the pursuit of the uncertain kalala . . . are smothered in magic. The equally vital but easy and reliable method of fishing by poison . . . has no magic whatever.

Could this be the clue to the explanation of the English flair for magic? When men no longer lean upon divine providence in the rational worship of God, they inevitably turn, in their inadequacies and frustrations, to the irrational occult. No amount of science, it seems, can destroy man's belief in some kind of supranatural force that pervades the universe.

Smutty words in popular songs

Variety, the magazine of the show business, began it all in its issue of Feb. 23. *AMERICA* followed with a comment ("*Variety* lashes 'leer-ics'") in its March 12 issue. We thought at the time that we were the first Catholic periodical to call attention to the cogency of *Variety's* demand that the disk jockeys and music publishers clean up the smutty and suggestive words which were, *Variety* charged, verging on a "total breakdown of reticence about sex." But we find that the *Pilot*, Boston archdiocesan weekly, in its March 5 issue called on local disk jockeys to police their own programs and on juke-box owners to screen their offerings. It urged parents to listen to what their children were hearing and, if necessary, to protest in writing. As a result, seven leading Boston disk jockeys got together and issued a pledge of "good taste" and "good morals" in their selection of records. Various stations broadcast statements of policy against indecency. Record distributors started publicity campaigns stressing decency in records. Similar action on the local level all over the country would soon put a few spokes in the wheels of the peddlers of "leer-ic garbage."

European bishops on movies

The demoralizing influence, especially on youth, of questionable movies has recently been causing widespread concern among the French and Italian hierarchies. According to the Nov. 25, 1954 issue of the *News Summary* of the International Catholic Organization for Films, His Excellency Msgr. René Stourm, Archbishop of Amiens and secretary of the Episcopal Commission on Information, published a letter to be read in all the churches of France. These excerpts

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show how gravely the French bishops regard the moral dangers of modern movies:

One should never visit the cinema on chance, and children above all should not be allowed to go in this manner. It is of the utmost importance to inform oneself of the moral classification of a film before seeing it. . . . Since the cinema is not only a means of relaxation and pleasure but also a medium for the propagation of ideas, parents should view films with Christian thought and consideration.

Similar warnings and instructions have emanated from the French dioceses of Troyes, Quimper, Nancy and Rennes. The Italian archbishops and bishops assembled at the third Provincial Council of Triveneto spoke in the same vein, as did also the Diocesan Synod of the Archdiocese of Cologne. Such a concerted voice from Church authorities abroad certainly indicates that the moral danger of the films is growing. If we may with some justification feel that U. S. films are not yet, as a general rule, that bad, it is still imperative for American Catholic parents to take precautions not to allow their children to see movies indiscriminately.

Secular institutes

Many who read Kathleen Rutherford's "Vocations for the 'purposeless single'" (AM. 4/2) may be wondering how they can dedicate themselves more fully to the lay apostolate. Without realizing it, some may be looking for just the vocation which is made possible by membership in a secular institute. As our present Holy Father in his Apostolic Constitution, *Provida Mater Ecclesia*, defined them on Feb. 2, 1947, secular institutes are "societies, whether clerical or lay, whose members, in order to attain Christian perfection and to exercise a full apostolate, profess the evangelical counsels in the world." Members of secular institutes, after a period of probation, pronounce private vows of poverty, chastity and obedience, but live and work in the secular world in such a way as not to be distinguished from other lay people. A stable and mutual bond unites them to other members of the same institute and to the institute itself. They live according to its constitutions, but wear no distinctive garb. This movement, already well-established in Europe and South America, is slowly growing in the United States. Where can one get information about secular institutes? A general handbook is the symposium, *Secular Institutes* (Blackfriars Publications, 34 Bloomsbury St., W. C. 1. \$1). The issue of *La Documentation Catholique* for Jan. 24, 1954 (cols. 75-118) is a mine of up-to-date factual information on the kinds of institutes there are, the specific works which each takes as its special apostolate and the address to which inquiries should be directed.

Building Christians in the slums

Two articles in a symposium on juvenile delinquency in the March-April issue of *Religious Educa-*

tion, published by the Religious Education Association (545 West 111th Street, New York 25), describe what two small Catholic groups are doing to counteract the moral breakdown of youngsters in slum areas. In "Delinquency Viewed from a Neighborhood Center," Mary Elizabeth Walsh, associate professor of sociology at the Catholic University of America, tells how she moved into a small house in a segregated Negro neighborhood in Washington with two of her graduate assistants and set up a small nursery school, a club for 12-15-year-old boys and a dressmaking class for teen-age girls. One clear lesson of their first year was that "the milieu for youth was much more difficult than we had realized at first." However, as soon as parents began to drop around to discuss their problems, the group began to make slow but steady progress toward its ideal of "a strong Christian culture among the young people in the neighborhood." Similarly, in New Orleans three Catholic women joined forces to help bring God into the lives of the young people in a Negro parish. One is a sociologist who supports the group by teaching in a Negro university. The other two—a medical technologist and a social worker—work full-time with the Negro youths without pay. The aims and methods of this group, called *Caritas*, as told by Mary Linda Hronek in "An Experiment in Penetrating the Spiritual Milieu of the Juvenile Delinquent," make an inspiring story—especially its efforts to supplant the "cultural habit" of religion with a "real concept of worshiping God."

First phase of market probe

According to plan, the Senate Banking Committee began digesting last week the testimony of 22 financiers, economists and Government officials on the state of the nation's stock markets. Since Senator Fulbright announced at the conclusion of the open hearing that no "major abuses" had been uncovered, the process of digestion should proceed without much discomfort. Some observers felt that the hearings came close to being a flop, even though they did serve the purpose of warning innocents that markets can fall as well as rise. Perhaps because of Republican charges that the committee was bent on undermining "Eisenhower prosperity," the questioning was not so sharp and forceful as it usually is in senatorial hearings. Perhaps, too, Senator Fulbright lacks the flair for an investigation of this kind. Certainly the conduct of the committee's ranking minority member, Sen. Homer Capehart, did not make the chairman's task any easier. (Mr. Capehart's attempted smear of a committee witness, Prof. John Galbraith, might have had serious consequences had it not been so patently absurd.) Whether or not the investigation is ever resumed, we hope that some congressional committee will probe statements by Messrs. Harlow Curtice of General Motors and Benjamin Fairless of U. S. Steel which seemed to indicate that in the steel and auto industries price competition has become a minor factor. One would like also to know more about the possi-

bility that tax-exempt welfare funds can gradually gain control of big corporations. And we hope that some very important people were listening when Bernard Baruch testified that our economy can stand any expenditures necessary to achieve national military security.

Flood tide of protectionism

Extension of the Reciprocal Trade Agreements Act (H. R. 1) is in serious trouble on Capitol Hill. It is now clear that not since the depression spawned the Smoot-Hawley tariff has protectionist sentiment run so strong through the Congress. Most attempts to explain this phenomenon stress changes which have occurred in our economy since the war. One is the large-scale southward migration of the textile industry. Another is the rise in imports of residual oils. As a result, many Southern Congressmen have repudiated their traditional liberalism in foreign trade and gone over to the protectionists. They now seem more concerned about stemming imports of textiles and oil than in keeping open a foreign market for cotton. As if this shift were not handicap enough, the fate of the Reciprocal Trade Act has been complicated by the signing of the new General Agreement on Trade (GATT) at Geneva (AM. 3/26, p. 662). The protectionist lobby has shrewdly spread the idea that by adhering to GATT the Administration could bypass Congress and hand over U. S. tariff policy to an international organization. For the suspicions that have arisen on this score, the White House, by neglecting to keep Congress informed, is largely responsible. The President, in fact, does not seem to realize the seriousness of the situation on Capitol Hill. To save H. R. 1, he will have to use all the power and patronage that go with his high office.

Manchester Guardian on Formosa

Sympathetic treatment in the British press of American policy toward Formosa is a rarity these days. Lest anyone imagine that the British cannot see any virtue in Nationalist China as our ally, we call attention to an article in the March 24 issue of the *Manchester Guardian*. It is by Richard Scott, *MG's* diplomatic correspondent. A recent nine-day visit to Formosa was apparently enough to impress Mr. Scott. Admittedly puzzled by the "psychology" which impels the Chinese Nationalists to hope for a return to the mainland, he still writes appreciatively of the "men of Formosa." He believes that a "minor politico-spiritual revolution" has taken place among the Kuomintang hierarchy. "They live fairly frugal, unostentatious lives, work long hours with little relaxation." On the question of U. S. policy, Mr. Scott drew a very definite conclusion:

Among other things it [the part Americans are playing on the island] convinced me that there can be no question of the United States taking part, in the foreseeable future, in any negotiated settlement for the Far East which involved, or

even risked, an abandonment of Formosa to the Communists.

Many British still doubt the wisdom of our Formosa policy. The more we make our determination to keep Formosa free clear, especially through the medium of the British press, the sooner will the air be cleared. In World Wars I and II, it was the United States which only slowly became convinced that its interests were involved with Britain's in Europe. Now that the scene has shifted to Asia, it is Britain which is taking a long time to see where its true interests lie. In the long run we shall probably not want for allies in the Far East.

Violence in Vietnam

The factions now in armed revolt against the Diem Government in Saigon have introduced a new note in anti-Communist strategy. According to Joseph Alsop in his March 30 New York *Herald Tribune* column, Ba Cut, leader of the Hoa Hao sect, is convinced that South Vietnam's defense against communism lies in the division of the country into medieval, feudal dukedoms where each of the sects—the Hoa Hao, the Cao Dai and the Bien Xuyen—would enjoy absolute rule. Ngo Dinh Diem would be allowed to remain on at the head of an impotent central government, if only to insure the uninterrupted flow of American dollars into the country. Obviously, no self-respecting head of government could allow such a threat to his authority to go unchallenged, particularly since the sects are led by opportunists out for their own material interests. As NC correspondent Rev. Patrick O'Connor radioed from Saigon on March 25, these so-called religious sects are impelled by no religious sentiment. They are capitalizing on hare-brained offshoots of Buddhism which first made their appearance in South Vietnam 30 years ago. They enjoy no support from the bulk of the Vietnamese population. They have no program except vague platitudes veiling their own ambitions. The Premier has persisted in the belief that the impending crisis can best be met by peaceful means. But time is of the essence in South Vietnam. If violence must be the prelude to unity, Ngo Dinh Diem appears to have no choice but to go to war.

"Is there an American consensus?"

The Founding Fathers who planted the seeds of Christian wisdom in our political institutions are, unfortunately, long since dead, and only the living can give effect to great ideas. Hence we feel that Rev. Joseph Small, S.J., of Loyola University, Chicago, has done a great service in the Winter, 1954-1955, issue of *Thought* (Fordham University) by exposing the present tension between more traditional and more pragmatic concepts of the public good. His "Is there an American consensus?" probes the pivotal question: how can we defend ourselves against the abuse of freedom for the purpose of ultimately destroying freedom? This is a new and difficult problem. Fr. Small has unfolded it with admirable balance.

WASHINGTON FRONT

Washingtonians have many worries. To their concern about the pigeons in Lafayette Square and the starlings that infest the Treasury and other downtown buildings every night, was added the fuss about the squirrels on the President's putting green. (They probably had nuts cached underneath before the USGA built the green.) Though drastic measures were taken against them, the squirrels will probably be there long after Dwight D. Eisenhower has departed. The animal kingdom doesn't seem to worry.

Yet the new worry had one good effect: it took our minds off major worries, like the Yalta papers, for instance. In fact, these famous papers gave us no major decision that we did not know long ago. They do contain a lot of inconsequential chit-chat which is not very edifying and should never have been published at all. Also, Alger Hiss is reduced to size; in fact, he was little more than a clerk. His function there was, as Secretary of State Stettinius said at the beginning, to take notes for him for the United Nations Conference at San Francisco. This Hiss did, in pencil scribbings.

But in a larger sense, there was one serious revelation, unwritten but there. This was that Stalin looked on the occupation of the Baltics, etc., as a permanent political fact, whereas Roosevelt looked on the conference as a purely military one, allotting occupations on a temporary basis. Churchill stood in between, sometimes in a political, sometimes a military posture, but neither ever forthright.

This misunderstanding of Roosevelt's, long suspected but now clear, will probably go down in history as his worst mistake. It seems never to have occurred to him that Stalin's purpose was primarily political, not military. F.D.R.'s idea was: "Let's finish up the Germans, then the Japs, and we can all go home." (Our GI's had the same idea: "We are fighting the war so that we can get back and settle down in peace.") By hindsight we now know that Stalin had no slightest intention of going home.

Yet the actual agreements at Teheran and Yalta back up Roosevelt. There were to be "free democratic elections" in Poland, Hungary, Rumania, Bulgaria. Stalin agreed to these, tongue in cheek. And our peace treaties with these countries make "human rights and fundamental freedoms" there a matter of international law, the first time this was ever done. Stalin also nullified these treaties.

Should Roosevelt have guessed what was shaping up? He might have. But for all his self-confidence in other matters, he was always subservient to his military advisers, and to him Yalta was a purely temporary, military arrangement. Churchill, however, never subservient to soldiers, might have known better.

WILFRID PARSONS

UNDERSCORINGS

College anniversaries. Spring Hill College, Mobile, Ala., conducted by the Society of Jesus, celebrated on March 19-20 the 125th anniversary of its foundation. In the last quarter-century the college's growth has been so great that its present student body of some 1,100 is six times larger than that of its centennial year, 1930 . . . Saint Mary's College, Notre Dame, Ind., conducted by the Sisters of the Holy Cross, is currently celebrating its centennial year on its present site. It began as Saint Mary's Academy, Bertrand, Mich., in 1844. The charter granted by the State of Indiana, Feb. 28, 1855, made Saint Mary's the first U. S. Catholic women's college empowered to confer degrees. Its present enrolment is 787.

► Opening its 36th annual appeal for funds on March 25, New York Catholic Charities noted that during 1954 the services of its 188 agencies reached 555,275 persons of all races and creeds, or one out of every nine in the archdiocese. Expenditures for the year totaled \$3.5 million. Some 200,000 children and teenagers participated in spiritual, cultural, social and athletic programs aimed at preventing juvenile delinquency. Psychiatric services were stepped up and the new Josephine Baird home for the aged was opened in New York City at a cost of \$2.3 million.

► The 17th annual Conference on Eastern Rites and Liturgies, sponsored by Fordham University, met at the university's Bronx campus March 25. The theme: "Is Christianity New In India?" (see the article by Dr. George. pp. 40-42 of this issue). With His Eminence Cardinal Spellman presiding, Rev. Kurikose Mialil of the Diocese of Kottayam, India, celebrated the Divine Liturgy in the Syro-Malabar rite. Principal speakers were Rev. Clement C. Englert, C.S.S.R., of Fordham's Institute of Contemporary Russian Studies ("In the Steps of St. Thomas the Apostle") and Rev. Joseph N. Moody of Cathedral College, New York ("The Thomas Christians in India").

► A Catholic University, the first in Korea, is to be established in Seoul by the Wisconsin Vice Province of the Society of Jesus. Very Rev. Leo J. Burns, S.J., Vice Provincial, recently returned from Korea, where he conducted a survey and made preliminary arrangements. The university is expected to open in April, 1956. Present plans call for a liberal-arts college, a law school and a business school.

► Manhattanville College of the Sacred Heart, Purchase, N. Y., announced March 25 that the Sacred Congregation of Seminaries and Universities had authorized the college's Pius X School of Liturgical Music to confer the pontifical degree of Bachelor of Sacred Music. The program leading to this degree has been registered with the Regents of the University of the State of New York. C.K.

Resurrection of our bodies

As we go tripping along through the final phrases of the Apostle's Creed, we are likely to pass too hurriedly over the last article but one—"the resurrection of the body." Easter is the time of year to come to a full stop at those words.

Today, with spring bursting out in a million ways to symbolize the triumph of life over death, we celebrate the Resurrection of our Lord Jesus Christ from the tomb. *Resurrexit sicut dixit*. "He has risen even as he said" (Easter Antiphon, *Regina Coeli*).

Christ's empty tomb stands like a giant milestone in the history of our race. But His triumph at the moment of His Resurrection was not solely His own. He wills to share it with us. We, too, are to rise. These bodies of ours will certainly know death, but not forever. We can say with Job:

... I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God (Job 19:25-26).

Our blessed Saviour, who said of Himself "I am the resurrection and the life" (John 11:25), also declared:

... The hour is coming in which all who are in the tombs shall hear the voice of the Son of God. And they who have done good shall come forth unto resurrection of life; but they who have done evil unto resurrection of judgment (John 5:28-29).

Finally, there is the eloquent and equally unambiguous divinely inspired testimony of St. Paul:

Now if Christ is preached as risen from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, neither has Christ risen; and if Christ has not risen, vain then is our preaching, vain too is your faith. ... But as it is, Christ has risen from the dead, the first-fruits of those who have fallen asleep (I Cor. 15:12-14, 20).

Will everyone rise from the dead, or is the resurrection of the body only for the just? Christ our Lord plainly revealed that on the last day *all* men shall rise in the flesh. St. Paul, brought before Felix, the governor, therefore professed his belief in "a resurrection of the just and unjust" (Acts 24:15).

The Fourth Council of the Lateran, moreover, defines as an article of faith that the bodies we now have will rise:

All men shall rise with their own bodies, which they now have, to receive according to their deeds, whether good or bad; the latter, eternal punishment with the devil, the former, eternal glory with the Lord.

But will those dead arise who, millennia before the last day, were drowned in the sea? Will those arise whose ashes have been scattered by the winds? Will those arise too, whose flesh has been burned in human sacrifice and eaten by cannibals? All these questions

EDITORIALS

come to mind as reason nags us about how this will be accomplished.

The answer is that *all* will rise, without exception. We do not know just how God will accomplish all this. The resurrection of the body and its transfiguration is a supernatural gift. Our faith tells us that "nothing shall be impossible with God" (Luke 1:37).

The stone is rolled back from the tomb in which Christ's body was laid on Good Friday. *Resurrexit sicut dixit*. He who once cried out: "Lazarus, come forth!" (John 11:43) will one day call each and every man and woman forth from the earth for final judgment and a never-ending life in eternity. Our solid Christian hope, therefore, is that this "muddy vesture of decay," this organ of pleasure and pain, of growth and decline, will one day rise glorified.

Belgian Catholics protest

As in countless other countries, including our own, the school question is crucial for Catholics in several Western European countries at the present hour. Up to a fortnight ago, however, feelings have not taken the extreme form that Brussels witnessed on March 28. On that date the Belgian capital was the scene of a mass Catholic protest against the Government's proposed educational reform law. Despite the mayor's ban and despite deliberate curtailment of transportation, an estimated 60,000 demonstrators thronged into the city. The protests were the culmination of a four-weeks' series organized by the Catholic Committee for Freedom and Democracy. The Brussels climax was led by the president of the Christian Social party and by the head of the Confederation of Christian Trade Unions. Though punctuated by arrests and relatively minor violence, the demonstration was termed a success by its organizers.

The proposed new school reform which occasioned this outbreak of mass discontent undoubtedly presents a serious threat to the future of religious education in Belgium. The Liberals and Socialists, who came to power as a result of the elections of April 11, 1954, though at opposite poles of thought on economic and social problems, form a united front on the subject of education. They are systematically hostile, in varying degrees, to the idea of religious education.

The present Socialist Premier, Achille Van Acker, and his Minister of Education, Leopold Collard, have protested that they want only to further the growth of state education and have no intention of declaring war on the religious schools or of refusing them the

ordinary means of subsistence. But the Belgian hierarchy, in its February 9 joint statement of protest, rejected this explanation. The Government's program, as the Bishop of Liège told his faithful, violates liberty of conscience, the equality of all Belgians before the law and the inalienable rights of parents.

The present school system in Belgium is an achievement which has cost Belgian Catholics long years of heroic struggle. Of the 1,273,000 pupils in the nation's elementary, secondary, normal and technical schools, almost one half, or 545,095, are in schools under religious auspices. These schools are supported by the state. This has been the situation for many decades. In 1879 the anti-clerical Liberals enacted a school law frankly designed to take God out of education. The indignation of long-suffering and often apathetic Catholics burst into flame. They evidenced their genuine attachment to Christian education by building an enormous number of their own schools within a year. At the next election in 1884, popular resentment against this open attack on religion swept the Liberals from power. It was 35 years before they could recover from their political blunder.

All this may seem ancient history to outsiders, but the struggle for education is a precious chapter in the minds of Catholics in Belgium. They are in no mood to sit idly by while their inheritance is undermined by known foes of the Church. Their own particular way of protesting by mass demonstrations may seem strange and perhaps even reprehensible to many Americans. Our people feel that the dangers of civil disorder outweigh the advantages of righting injustices in this way.

What puts the Catholic demonstrations in Belgium in an essentially different light is that the Christian Democrat Government was subjected to the same tactics of opposition by the Socialists five years ago. The London *Daily Telegraph* blames the Socialists for setting this precedent. Perhaps it will boomerang on them in the next elections.

Paris and Bonn ratify

The Paris accords were scheduled to be put before the Senate for ratification before the Easter recess. "The Soviet Union," Secretary Dulles told the Senate Foreign Relations Committee on March 20, in asking for early action, "exhausted every means at its command, short of open war, to prevent the results now before you." The agreements, as far as they concern this country's ratification, terminate the occupation of Germany by restoring her full sovereignty, and approve the admission of the Federal Republic to Nato. These are the formal treaties that must precede the integration of German military forces with the unified defense of the West. Other agreements dealing with the exact size and character of the German contribution do not need ratification. They provide for 12 German divisions numbering a half-million men.

The log-jam on the pacts broke in the early hours of

March 27 when France's Council of the Republic seconded the approval voted earlier by the National Assembly. On March 24 President Theodor Heuss of West Germany signed the Paris pacts into law for his people. Thus, after four-and-a-half years of hesitation and vacillation, France consented to a program in which she will find herself allied with her ancient foe in the defense of the free world. (For France and Germany, the Paris pacts also included Germany's admission to the Brussels Treaty Organization and economic attachment of the coal-rich Saar region to France.) Great Britain and Italy have already ratified these agreements. Belgium, the Netherlands, Luxembourg and Canada are certain soon to follow suit in approving those parts of the pacts which concern them respectively.

The desperate efforts of the Kremlin to head off the military integration of Western Europe should underline the importance of the Paris pacts. The USSR's failure to block German rearmament is a serious setback to its prestige. The pacts involve a grave risk for Germany, for they may mean the permanent division of the country into East and West. The Communists tried to frighten the Germans, as well as the French, the most hesitant of our Nato partners. Is it too much to hope that military integration may lead also to political integration? However necessary, Nato is but a military alliance. European unity needs a more permanent basis.

Hatoyama in difficulty

Though Japan's new Prime Minister Ichiro Hatoyama won a significant victory at the polls two months ago, his electoral success has not followed him into the Diet. The Premier is there opposed by a strong coalition of Liberals and Socialists. As a result, the independent line in foreign policy he was expected to take may well die aborning.

Mr. Hatoyama's electoral campaign was a shrewd attempt to play both ends against the middle. Seeking to undermine the Socialists, who had been the sole proponents of "normal relations" with the Communist bloc, he was elected on a platform which favored trade with Red China. So as not to alienate the United States completely, he likewise favored immediate steps toward the rearmament of Japan.

Unfortunately for Mr. Hatoyama, neither objective will be easily achieved. The Socialists control enough votes in the Diet to block any constitutional reform which would scrap the clause prohibiting rearmament, and trade with Red China is not likely to develop into the panacea which many of its exponents hope for.

In many respects the pressure in Japan for a relaxation of the embargo on trade with Red China is unrealistic. The champions of the resumption of "normal relations" with the Asian mainland, oblivious of the fact that Manchuria is no longer a Japanese colony, make the mistake of thinking in terms of pre-war trade levels. Today Red China's close economic

ties with Soviet Russia and her own drive toward industrialization are well able to absorb the coal, iron and agricultural products which China used to export to Japan. Yet these are the only goods for Japanese import which would make a Sino-Japanese trade agreement worth-while for Japan.

It is equally difficult to see what Japan can offer Red China. Peiping's economic planners are not interested in Japanese consumer goods. Trade with Japan makes no sense to them unless it involves capital goods—rolling stock, rails, machinery and machine tools. Here Japan, together with other free nations, is bound by an international agreement which prohibits the export of strategic material to Red China.

The obvious difficulties attached to any Japanese trade agreement with Red China, which seem to be appreciated by Mr. Hatoyama's Liberal opponents, coupled with Socialist opposition to rearmament make the Prime Minister's position none too secure. He is not likely therefore to make a dramatic shift in foreign policy which would put an undue strain on American-Japanese relations. In fact, as the *London Economist* notes in its March 26 issue, Japan may turn out to be the major interpreter of American views in Asia during the African-Asian conference in Indonesia this month.

How long the post-war American-Japanese honeymoon will last is another question. Japan's close relationship with the United States is not giving her vitally necessary opportunities for world trade. Moreover, it is creating a problem for us which cannot long be sidestepped. If Japan continues to remain economically and militarily dependent on the United States, we may eventually come so sharply into conflict with Japanese nationalism that we will defeat the very purpose of our military and economic support, which is to keep her out of the Soviet orbit.

Premier Hatoyama's victory at the polls indicates that nationalism and neutralism are both on the upsurge in Japan. The problems these raise are not yet critical, but they will grow sharper. Now is the time to head them off—not ten years hence when politicians begin to recriminate each other over "who lost Japan."

Farm prices again

From the heart of the farm-belt, the *Des Moines Register* recently deplored the preoccupation in Washington with the fixed-vs.-flexible farm price-support issue. "Keeping wheat prices at 90 per cent of parity will not solve the wheat problem," it editorialized. "Neither will dropping the price support to 82½ per cent of parity this year and 75 per cent next year." The secular daily suggested that Congress drop the "empty debate" and get on to more serious problems confronting agriculture, such as the plight of two million families which cannot make a living on their farms, or the constant gyrations of livestock prices.

The *Des Moines* paper might just as well have saved its editorial energy. For the past two weeks

Washington has been heavily engaged in a replay of last year's diverting match between the fixed-pricers and the flexible-pricers. The fixed-pricers, who equate farm prosperity with rigid 90-per-cent support of basic commodities, scored the first goal when the House Agriculture Committee released a staff report raking flexible supports from stem to stern. (Under the flexible-support program voted last year, price props vary from 82½ to 90 per cent of parity, depending on the relation of supply to demand.) Flexible supports, the report said, "will hurt the farmer and will not help the consumer." It gave some figures to buttress this point.

Between February, 1951 and January, 1955, according to the staff's figures, farm prices dropped 22 per cent, with deflationary consequences to farmer pocket-books. But during the same period, "the average of retail-food costs remained unchanged, close to the postwar peak." Dairy prices for consumers, for instance, are 6 per cent higher today than in the 1947-49 period, though farmers are now receiving 8 per cent less for their milk, cheese and butter. During the same period, food grains have declined 9 per cent on the farm, but bakery products at retail have jumped 22 per cent.

With this report before them, the members of the Agriculture Committee promptly reported out a bill repealing last year's law and restoring rigid 90-per-cent supports.

A few days later, the Agriculture Department, headed by Ezra Taft Benson, a strong flexible-pricer, took the ball away and proceeded to score in a romp. Using a flanking maneuver, it fed a scare story to the press calculated to stiffen the spines of wavering Congressmen, especially Congressmen from city bailiwicks. These gentlemen seem to have been impressed by the evidence that lower prices on the farm have not so far brought lower prices to their urban constituents. The department let it be known that if surpluses continued to mount, Congress would have to vote another \$2 billion or so for price-support operations. This news had a chilling effect on Capitol Hill. It's the kind of news that doesn't go down well with urban taxpayers.

At the present time the Commodity Credit Corporation has \$10 billion in borrowing authority. According to the Department of Agriculture, by early summer it will have committed \$8.5 billion of this sum, leaving only \$1.5 billion to take care of all the other crops on which farmers will be seeking support loans. Though there is some chance that CCC can squeak by, the gamble is a big one. It will be even bigger if Congress restores 90-per-cent supports.

The result of this infighting cannot be easily predicted at this time. However, even if Congress approves 90-per-cent supports, the President is sure to veto the bill. That would leave everything in *statu quo*. We cannot help wondering whether all this time and energy might not be better used in seeking some new approach to the farm problem.

Guaranteed wages and jobless pay

Benjamin L. Masse

STRICTLY SPEAKING, the term "guaranteed annual wage" is a misnomer. As originally advocated by the late Philip Murray toward the end of World War II, it meant exactly what it says: the guarantee by an employer to an employee of 52 full paychecks in the course of a year.

That is not what it means today in Detroit or Pittsburgh or Chicago, where the Auto Workers, the Steelworkers and the Packinghouse Workers are demanding a "guaranteed annual wage." What these unions are really asking for is an employer-financed *supplement to unemployment compensation*. They want the boss to make up the difference, or a large part of the difference, between what an unemployed worker receives from the Federal-State unemployment-insurance system and what he would have received had he been employed throughout the year at straight-time hourly wages.

What the unions are driving at, in other words, is *continuity of income*. They want to free workers from that feeling of insecurity which was one of the pernicious by-products of the industrial revolution. Though the coming of the machine led to a rise in living standards, it left the uprooted masses of workers totally dependent on wage income. It forced them to live day by day on the thin edge of disaster. Their whole existence, and that of their families, was tied up with a job which might, and frequently did, disappear overnight.

UNEMPLOYMENT INSURANCE PICTURE

As the modern world, beating a retreat from the rugged individualism of *laissez faire*, gradually developed social consciousness, governments moved to mitigate the feeling of insecurity which industry had created. Using the insurance principle, they tried to give workers and their families some protection, not only against the hazards of sickness and old age, but also against the disaster of unemployment. By 1930, practically every industrialized nation in the world except the United States had a system of unemployment compensation. The United States, flat on its economic back after the 1929 crash in Wall Street, finally caught up with the procession in 1935. That year Congress passed the Social Security Act.

Since workers now have insurance against unemployment, why are they demanding a guaranteed annual wage—in the sense described above? Here is the answer which the editor of the monthly *Teamsters*

In convention at Cleveland last week, the United Auto Workers voted a \$25-million strike fund to bolster their drive for a guaranteed annual wage. The coming negotiations with Ford and General Motors may or may not be "historic and a turning point in our industrial life," but they surely promise to make the biggest labor-management news of the year. Fr. Masse here spells out the issue.

Report from Washington offered in a special supplement for February:

Labor's new demands are bolstered by a serious decline in the ratio of unemployment benefits to wages—off more than 20 per cent from pre-war figures.

If present compensation could be doubled so that workers received approximately 60 per cent of their wages in benefits, there would not be the crescendo shout for the guaranteed annual wage.

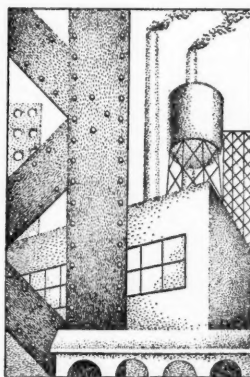
The same would hold if the eligible period were extended from 26 to 40 or more weeks.

That present unemployment-compensation benefits are inadequate seems incontrovertible. In his economic report to Congress last January, President Eisenhower thought that the great majority of unemployed should receive payments "that at least equal half their regular earnings." In 1954, only three States paid maximum benefits that met the President's minimum

standard. Nineteen others, as well as Hawaii and the District of Columbia, approximated that standard. They paid from 40 to 49.9 per cent of the weekly wage. The rest were all decidedly substandard, with Arizona and Texas offering the unemployed less than 30 per cent of their weekly wage.

Furthermore, the maximum weekly benefit is significant only in terms of the number of unemployed who are eligible to receive it. During the 12-month period ending September 30, 1954, only 61.7 per cent of the unemployed were eligible to receive the maximum benefit. The percentage ranged all the way from 83.4 in Massachusetts to 7.9 in North Carolina. These figures relate, of course, not to all the unemployed but only to those covered by the unemployment-compensation system.

To make the system more nearly adequate, the President also recommended that the eligible unemployed receive jobless pay for a uniform 26 weeks. As of last December only four States—Kentucky, New Hampshire, New York and North Carolina—met this standard. How necessary this improvement is can be seen from the 1953 record, which shows that one-fifth of the unemployed who received benefits exhausted their rights before returning to work. During the first ten months of 1954, the number of exhaustions was nearly double that of 1953. And what we went through last year was, according to Administration spokesmen, only a mild recession.



By linking the guaranteed annual wage to unemployment benefits, unions have given employers a very tangible reason to support President Eisenhower's plan to liberalize the unemployment-compensation system. In this respect we have a parallel with postwar developments in the pension field.

The big push for company-financed pensions as a supplement to the Federal Old Age and Survivors Insurance System might never have developed had industry used its influence in Washington to make OASI benefits more nearly adequate than they were. Though industry missed this chance to head off the pension drive, it did the next best thing. It tried to cut its losses by supporting an increase in Federal pensions. The higher the Federal pension, the less industry had to pay to bring the employee's retirement income to the agreed-on figure.

ROLE OF EMPLOYERS

Similarly, employers faced with a demand for supplementing unemployment-insurance payments can be expected to see new merit in proposals to liberalize those payments. It is probably too late now to discourage fairly widespread demands for a guaranteed annual wage, but it is not too late to keep the cost to employers as low as possible. The closer unemployment compensation approaches the full wage of their unemployed workers, the less will employers be called upon to contribute to make up the difference.

The trouble is that if employers consult only their self-interest, they will not speak to the various State legislatures with a united voice. Whereas an increase in unemployment-compensation benefits is to the interest of firms which grant a guaranteed annual wage, it is only an added cost to those which are able to avoid such a commitment. By paying a higher unemployment-compensation tax to finance larger benefits for a longer time, the latter are to some degree subsidizing the former.

Perhaps this helps to explain why the ten States which so far this year have acted to liberalize their jobless pay systems have mostly fallen short of the President's minimum standards. Their legislatures may not have been subjected to strong, united employer pressure to act more generously. At any rate, here is the unimposing record to date:

State	Previous Maximum	New Maximum
Arkansas	\$22	\$26
Idaho	25	30
Indiana	27	30
Iowa	26	30
Montana	23	26
New Hampshire	30	32
Rhode Island	25	30
Tennessee	26	30
Utah	27.50	33
Vermont	25	28

In only Arkansas, Utah and New Hampshire—unimportant States industrially—do the new maximum benefits equal or surpass the 50-per-cent yardstick

recommended by the President. In Indiana and Montana the new maximums are below 40 per cent of weekly wages. In the five other States they vary between 44 and 49 per cent.

So far as duration of benefits goes, the record is still less promising. New Hampshire already paid benefits for 26 weeks. Of the other nine States, only Vermont followed the President's recommendation about the half-year duration of benefits.

One needs only ordinary acumen to perceive that unless greater efforts are made to persuade the States to liberalize their unemployment-compensation systems, the demand for a guaranteed annual wage is certain to pick up momentum. One way or another, workers in this country are going to win greater continuity of income than they have enjoyed in the past. To a large extent, employers can determine which road—guaranteed wages or liberalized unemployment compensation—the workers will take.

Economic recovery in Mexico

James A. Magner

DESPITE THE FACT that nearly a year has passed since the devaluation of the peso, the surprise and shock of this event still remain a focal point of concern in Mexico. The Government's decision to adjust its basic currency from 8.65 to 12.45 pesos per U. S. dollar, taken quietly on the week-end of April 17-18, 1954 when banks were closed and there was nothing anyone could do about it, has left the country gasping, and left a great many citizens with notably lower purchasing power.

A number of reasons have been assigned or surmised for this action. One explanation is the desire of the Government to bolster up the national income by attracting more American tourists through a devalued peso. Another is the determination to strengthen local industry by making imports more expensive. There can be no doubt that the means taken to achieve the latter objective have been most effective. Together with a drastic cut in the quotas allowed for foreign goods, particularly those of a luxury nature, the devalued peso and high tariffs have shot the price of many items sky-high. It is estimated that under the new schedule Ford cars will cost about \$5,000.

The most plausible reason for devaluation, however,

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is the fact that, owing to the drought of 1953, tax collections for the year were insufficient to meet Government expenses. Already faced with the colossal debt left by the Alemán regime (1946-52), and determined to proceed on an economical, and if necessary even an austere basis, the Government of President Ruiz-Cortines quickly decided to multiply its pesos by about one and one-half relative to the dollar exchange, to which it is pegged, and thus get enough money to pay off its local debts.

Theoretically, of course, this left the same number of pesos in the pockets of Mexicans, but as the immediate effect of this action was inflated prices, the impact upon the general public was terrific. It is said that one of the purposes of devaluation was to halt the heavy outflow of Mexican pesos for conversion and dollar deposit in the United States. As a matter of fact, those whose funds had been deposited in American banks or invested in American securities at the time of the devaluation reckoned themselves lucky.

Whether devaluation will be repeated is a question uppermost in the minds of nearly every Mexican. Unless the country suffers from another year of depressed agricultural production or other major calamity, this is hardly probable. On the other hand, the rapidly increasing population will call for the printing of more money, and with the continued need of imported goods, inflation is almost certain to continue. This is precisely what certain radical groups would like to encourage. It is a tendency that Mexico will have to watch.

To a considerable degree, the problem of Mexico today is psychological, the result of the change-over from the expansive, expensive and dramatic regime of Miguel Alemán to the more quiet, plodding and prosaic Presidency of Adolfo Ruiz-Cortines. It is said that during the Alemán era of building roads, factories, housing and various public works, Mexico's future was mortgaged while the politicians grew rich and exported their commissions abroad. Whether or not this is true, Ruiz-Cortines has set himself the unenviable task of cleaning out corruption, setting Mexico's house in order and practising rigid economy in the process. A man without the flair or public appeal of his predecessor, his more conservative procedures have had the effect of reducing public enthusiasm for investment and of building up liquid assets in the form of dead savings in the banks, both at home and abroad. Indeed, this was one of the factors behind the devaluation of the peso.

The time has come, nevertheless, for Mexicans to recognize that solid progress and honest dealing are more important than a constant succession of colorful contrasts. The fact that the country was able to accept the devaluation without a major uprising or revolution, and even passed it off as the subject of a thou-

sand and one good-natured jibes and jokes, is a healthy sign.

Despite the fact that Mexico is still under a heavy deficit, it is important to note that 70 per cent of this has gone into capital goods, including machinery and other equipment of a productive nature. With patience and consistent effort, this investment will pay off in the industrialization and national improvement of Mexico. There is definite need of light industry for a balanced economy and progress. Development in this area, within recent years, has been truly phenomenal. The future of Mexican industry, however, does not lie in a further depressed peso or in higher tariffs against foreign goods, but in power development, improvements of home products and in the confidence of Mexicans in goods made in Mexico.

The industrialization program should not obscure the fact that Mexico is still and always will be predominantly an agricultural country. It is interesting to note that, notwithstanding the drought of 1953, the national level of farm production has steadily increased within recent years. It is quite possible that within two to five years Mexico may become agriculturally self-sustaining. The principal reason for this is the technical progress made through improved fertilizers and farming methods, for which the Point Four program may take considerable credit. Moreover, through a program of cooperative action and vigilance between agencies of the Mexican and American Governments, the hoof-and-mouth disease has been wiped out in Mexico, and exports of Mexican cattle and meat to the United States have recently been resumed.

Meanwhile, the debate continues acrimoniously between the advocates of the *ejidal* system of communal lands and those who demand a return to the principle of private property. At present, both systems are in operation, and with such varying conditions and success that it is impossible to generalize. Particularly under the Presidency of Lazaro Cárdenas (1934-40), whose behind-the-scenes influence is said to be still strong, the official policy leaned heavily toward the *ejido* and the nationalization of land. While this was hailed by Communists and various radical reformers as inaugurating a new era for Mexico, it has not been the perfect solution that many of its advocates expected. Corrupt administration of the local credit banks and exploitation of an unprepared and bewildered peasantry by avaricious leaders have been pointed to as largely hampering a program calculated to distribute the national wealth.

These conditions have been remedied to some extent by transferring the finance of public or communal lands to the National Credit Bank. At the same time, prudent and honest national leaders have recognized the fact that further study of national social levels,



aptitudes and resources must be made, if real gains are to be preserved and the values inherent in either communal or private ownership guaranteed.

The striking and often shocking contrasts still evident in the living standards of Mexicans after all these years of "reform" are ample proof of the fact that there is no simple or uniform blueprint for social action or economic distribution in Mexico. Any attempt to level off the standard of living by confiscation or discouragement of legitimate private enterprise would be disastrous. What is necessary is a greater social consciousness and sense of responsibility among all classes of Mexicans, and a realization—if not from motives of Christian charity, then from enlightened self-interest—that the conditions which breed poverty, disease and crime are a menace to the entire community and must be corrected.

One cannot but marvel at the tremendous growth of Mexico City, with its skyscrapers resting uneasily on the sinking foundations of the area, its enormous housing projects, luxury stores and hotels, its splendid homes, suburbs, boulevards. Here would seem to be evidence of a dynamic prosperity. But all this becomes more marvelous in contrast with the numerous beggars ranging the streets and the shacks of the poor

living in indescribable squalor within the metropolitan area and throughout the country. In some instances, these appearances are undoubtedly misleading. Some shacks have radios; new automobiles drive up to others. Poor fronts are sometimes calculated to deceive the tax collector, and many beggars are fakes. Nevertheless, the over-all picture is such as to call for a general examination of conscience, a vigorous overhauling of the so-called "liberal" mentality and aroused community action to raise the income and the living standards of these poorer brethren.

Action in this direction has already been taken by the National Congress to create a national Institute of Housing (*Vivienda*) to resolve this difficult problem, and 132 million pesos annually have been appropriated for the construction of houses for economically depressed areas. It has been pointed out that every year 150 thousand families look in vain for dwellings near their work and suitable for human habitation. The same problem, which has existed from time immemorial, persists in the rural regions. It can be solved by a revised concept of profits, a willingness to pay for community benefits and a more widespread education in which Christian compassion is integrated with good economics.

Christians help build the new India

V. C. George

Travancore—Much dismay was caused in India and abroad during the past couple of years by the attitude of certain high-ranking politicians and Hindu communal leaders toward the activities of foreign Christian missionaries in this country. This is all the more lamentable because the Constitution of India, adopted in 1950, guarantees religious freedom to all persons in the land. Article 25 reads:

Subject to public order, morality and health, and to the other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion.

Though this wording is definite and its meaning clear, some Indian leaders, victims of anti-missionary virus, endeavor to twist and thwart its purpose. They attempt to read into it a meaning never contemplated by the authors of the Constitution. They want the work of missionaries in general to be controlled by

the state. If possible, they would keep them out of the country altogether.

Sadly enough, they have succeeded to a certain extent. Out of 138 applications for visas from foreign missionaries between mid-1953 and mid-1954, only 54 were granted. The rest were either rejected or had no action taken on them.

Dread of the foreign missionary and opposition to Christian missionary activities in general were not unknown in pre-independence days. But the credit of having revived these since India gained its independence goes to Dr. Kailas Nath Katju, Defense Minister of India. In April, 1953, being then Home Minister, Dr. Katju expressed alarm in the Council of States at the progress of Christian missionary activities in India. Christian missionaries, he said, should confine themselves to educational, social and charitable work and withdraw from the field of proselyting.

His deputy, B. N. Datar, followed suit with the interpretation that the term "persons" in Article 25 referred only to "citizens" of India and not to missionaries coming from other countries. Now Article 25 was derived from Article 18 of the Declaration of Human Rights made by the General Assembly of the United Nations in Paris in December, 1948. The latter article says:

Everyone has the right to freedom of thought, conscience and religious belief; and this right includes freedom to change his religion or belief, and freedom either alone or in community with others, in public or private, to manifest his religion or belief in teaching, practice, worship and observance (emphasis added).

In December, 1948, when the article relating to

Dr. George, a graduate of the Universities of Calcutta and Madras, is the former headmaster of St. Joseph's English and Malayan High School in Tiruvalla, Travancore-Cochin. He retired in 1947.

freedom to practise and propagate religion was discussed in the Constituent Assembly, prominent Hindu leaders like Pandit Lakshmi Kant Maitra pleaded for such freedom for absolutely all religions in the country.

Any conception that because India is a secular state the practice and propagation of religion should not be permitted, is wrong. This glorious land would lose all its spiritual values and heritage if the right to practise and propagate religion were not recognized as a fundamental right.

Shri Krishnaswami Bharti, Shri T. T. Krishnamachari, and Shri K. M. Munshi supported the views of Pandit Maitra. Mr. Munshi particularly referred to the fact that the Christian community stood for this right because it was part of the Christian creed that it should be propagated throughout the world.

Pandit Jawaharlal Nehru, Prime Minister of India, said in December, 1952, on the occasion of the centenary celebrations in commemoration of St. Thomas and St. Francis Xavier:

Various religions, creeds and faiths that exist in India are as much of India as any other; and we are all partners and sharers in that great inheritance . . . to imagine that those who follow a slightly different path in faith are somehow foreign to India, is wrong historically and actually.

In the days of British power in India some fanatically inclined individuals tried to associate Christianity with the alien rule. The winning of our independence should have served as an eye-opener to such people; for the Christian community participated in the struggle and suffered in it as actively as any other community.

In the drafting of the country's Constitution, the Christians voluntarily gave up special privileges, such as communal electorates and reservation of seats in representative bodies, that as a minority community they had till then been enjoying. They relied on the good sense and justice of their non-Christian fellow citizens. As far back as 1928, Christian newspapers like the *Guardian* of Calcutta and the *Week*, first published in that city and then transferred to Bombay, advocated the abolition of separate electorates for Christians and advised the community to give "their very best in the building up of that United India which is the dream of all who love and labor for this great land."

Though Christianity has been in India even longer than in Britain, Germany or France, the allegation that Christians in India are anti-nationalist is cast in their faces more or less persistently. Those who thus calumniate the Christian community have obviously forgotten certain salient facts in the history of India. One need not be told that Christians have been in

the country from the first Christian century, since the time of St. Thomas the Apostle. Brahmins and members of other high classes in Indian society received baptism at the hands of the apostle, both in Hindustan and the Deccan. Twenty centuries have not completely done away with vestiges of Ancient Brahminical and other social customs and usages among certain sections of Indian Christianity.

The Catholic Church, by its very nature, cannot identify itself with any one particular country or nation. It belongs to all countries and nations, and can nowhere be anti-national. The mission of the Church is universal. Its framework is such as to make the Indian feel as much at home within it as the Afrikaner, the Teuton as much as the Mongol, the Negro as much as the white man. In a message to Indian Christians in 1950, Pope Pius XII said:

It is hardly necessary to remind you that the Catholic Church demands of no one to give up his native ways and customs, forces no one to adopt foreign ways of living. The Church belongs to the East as well as to the West. She is bound to no particular culture. She is at home with all who respect the commandments of God.

Some high-ranking politicians in India want Christian missionaries to confine themselves to the sphere of educational, social and charitable works without preaching the gospel of Christ or making converts. They want the missionaries to play *Hamlet* without the Prince of Denmark.

The primary object of the missionary is not to build schools and hospitals or to open orphanages and asylums. Such institutions are, so to speak, only by-products of missionary work. As an authorized agent of Christ, the missionary's first and foremost duty is to preach the gospel. His work for the salvation of souls is on a higher plane than that of alleviating the ailments and miseries of the body. Only with a certain amount of self-deception could one say that the Christian missionary should engage in social, educational and charitable works without preaching the gospel and admitting converts to the Christian fold.

Another allegation launched at Christian missionaries is that they engage in political activities prejudicial to the interests of the Government of the country. Even Pandit Nehru, a dispassionate observer of missionary activities, wrote in the spring of 1954 to the Christian Council of India and Pakistan:

The question of foreign missionaries in India is not considered by us from the point of view of Christianity, but from the point of view of foreigners coming to India. . . . Any unrestricted entry of foreigners creates political problems which may give us trouble in the future.

It is plain, however, that foreign missionaries com-



ing to India from various countries with widely different political backgrounds can hardly have a common political goal or ambition. Still the accusation against them persists.

For the enlightenment of India's political leaders, it may be noted that Catholic missionaries have a norm of conduct set for them, and they do not transgress it. A decree of the Plenary Council of the Archbishops and Bishops of India, held at Bangalore in 1950, says:

Let foreign missionaries be free from political bias, so to speak, and act with complete sincerity, so that the spiritual mission of their ministry in the country and their interest in the welfare of the people may be clear to all, as also their ardent desire for the good of the nation. Let them also foster above all the virtue of patriotism and due obedience to civil authorities.

In view of this, the charge that imperialist governments of the West have vested interests in missionaries is rather ridiculous on the face of it.

Another accusation is that missionaries effect conversions by force or fraud. In Madhya Pradesh, Bihar, Orissa and some other States, missionaries have been arrested and prosecuted on the pretext of forced conversions and disturbance of the public peace. A few priests and catechists were put on trial, but the magistrates, non-Christians themselves, acquitted the accused.

Conversion is not merely a one-man affair. Humanly speaking, at least two persons must cooperate in the process—the teacher and the taught, the preacher of the gospel and the hearer who accepts it. The faith without which it is impossible to please God is a wholly free submission of intellect and will. None believes unless he wishes to believe.

Conversion by force has always been against the teaching and practice of the Catholic Church. Pope Pius XII stresses this in his encyclical *The Mystical Body of Christ* (1943): "... whenever it happens, despite the invariable teaching of this Apostolic See, that any one against his will is compelled to embrace the Catholic Church, Our sense of duty demands that We condemn the act."

Despite the foregoing attacks and criticism, signs are not wanting which indicate a bright future for the Church in this country. While Pandit Nehru, in the letter quoted above, may regard the advent of missionaries as a matter of "foreigners coming to India," he added in the same letter: "There is also no bar of any kind on the propagation of Christianity or any other religion in India." And in Parliament, with reference to religious conditions in Portuguese India in case it is merged in the Indian Union, the Prime Minister declared that Christianity was an old, established and respected religion enjoying full freedom to function.

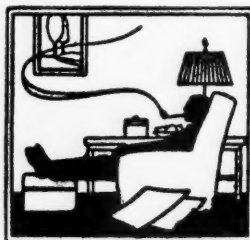
Moreover, Hindu members of the legislatures both at New Delhi and in the States have raised their voices in defense of the right of missionaries to

preach and to spread the faith in this country. The social, educational and charitable works of the Christian missionaries have been praised by prominent Hindus and Moslems from one end of the country to the other. Pandit Nehru himself wrote some years ago:

I pay a tribute to the selflessness and detachment of the Christian missionary, of the Catholic missionary in particular, who appears not to have been an appendage of the ruling Power with anything like vested interests in its survival.

The Catholics of India do not expect the going to be smooth or easy, but they face the future with hope in God and confidence that their fellow Indians will recognize the justice of their cause.

FEATURE "X"



In the first of this week's offerings, Mrs. O'Connell (it's a pen name), mother of seven, wonders whether the exhortation to future parents to have as many children as nature allows is sound Christian counseling. In his little "bonus" article,

Fr. Jakubek, recently ordained Jesuit belonging to the Missouri Province, tells of the benefits of using English in parts of the liturgy.

EDITOR: Forgive me for writing you while I am in a bit of a peeve, but I would never write this otherwise. To tell the truth, I ordinarily have a terrible time getting worked up over what you editors call "issues." But today I have decided to speak my piece about "marriage talks."

These packages of systematic advice given to young Catholics about the married state usually don't bother me any. For one thing, being a mother 41 years of age with quite a brood of my own, I am under no compulsion to attend "marriage talks." But a daughter of mine, a senior in a convent high school, is. The spiritual director who gives the instructions is a very likable young priest. If he somewhat lacks the wisdom which only years of experience can yield, he has the freshness which only youth exudes.

"No one," he says, "has the right to deny life to a child that she might have had." Under proper circumstances, the high ideal of having as many children as possible is splendid. I don't know whether strict duties and "rights" are necessarily involved, but I wouldn't quarrel about the theology of the thing. I wish I were brave enough, and robust enough, to urge that ideal upon my daughter. When I'm in an especially affectionate mood toward my beautiful and

country. The the Chris- prominent ne country some years charming children, I almost could. But at 41, breathing a little hard now, I hardly can, especially when my youngest has only recently unfolded enough to attend kindergarten.

I love Jean dearly. I even hated to see her leave for school. Yet when the anxiously awaited day came last August, something happened—I still don't know just what. Before she left for school, I bought a new suit, my first in years. Frankly, I had never felt that I really needed a new suit, so I didn't miss it. I bought a rosy red hat, too, which was delightfully unconventional.

Mary, my oldest, was so pleased. She thought I looked like a new woman. Father was pleased, too, though he seemed a little uneasy, wondering just where I was going and whether he might have to go along.

I had almost given up minding staying home all the time. Not that we had been hermits, exactly. But only one evening each week away from your own four walls isn't too relaxing from a full-time home-keeping job. The Lord seems to give women who love people large families, leaving it to them to find time once in a while to mix with other people besides their own families. Nowadays (and this is a good thing) it is often fairly well-educated women who welcome a large family. The trouble is that it's also well-educated women who starve without an occasional high-brow lecture or discussion. And how do you work these in with a houseful of children committed to your loving care?

Now please don't get the idea that we are at all grim about our lot. We certainly aren't bitter, least of all at this holy season of Christlike joy. It's just that it would have been nice to have had a bit of time off between babies. We had a lot of helps to strengthen us, of course, besides our devoted husbands. When even Father gets a little faint-hearted, the heavenly truths we learned from the sisters and parish priests see us through. These truths were pretty poetry when we first learned them. They became as solid as the flesh and bone of our unborn children when we needed them most. Yes, we grew up with our heavy responsibilities. Without these burdens, perhaps we never would have grown up—above all, spiritually.

Yet I remember weeping into the dishpan one morning over a new pregnancy. There is something depressing about nausea when stubborn young heads of hair must be braided in time for school and last year's baby is hollering from his crib for sticky, drooly Pablum and the mailman comes with another load of bills.

I looked up desperately at the parish calendar. Can you guess what the pious saying for that day was? "Whoever receives a little child in my name, receives Me." It was like a whisper of divine grace from our Lord Himself. The nausea didn't vanish and the baby didn't quit hollering and the bills didn't shrink—but everything seemed vastly different. Things fell into

place in the Christian mosaic of a mother's daily life. It's really a wonderful life, after all.

Still, dear young Father, please don't talk to our daughter only of her duty to have as many children as nature allows. There's more to it than that. Parents have to gauge what they can bear with the grace the Lord gives them. For happy, healthy parents give glory to God, too. Tell the high-school seniors that even if parents strike what they think is a prudently Christian mean between the highest abstract ideal and the selfish ways of this world, there will be times when the Lord *seems* to be looking the other way—though we know He isn't, ever.

For those times, give them the fruit of your meditations. Teach them that unless the seed, falling into the ground, shall die, it shall not bring forth fruit, and that whom the Lord loves, He chastises. Help them to be strong, even perfect, Christians, both realistic *and* idealistic. And then send them prayerfully on their way.

(MRS.) ALICE O'CONNELL

"CONVERT TO THE VERNACULAR, and you'll get converts." Many good, zealous Catholics have said this for a long time. Today these same Catholics are seeing the gradual conversion to the vernacular—and, we pray, also a growing trend in converts. Let me discuss my brief experience with the vernacular in the liturgy.

Just a few weeks ago I was called home to Milwaukee to care for the burial of my father. (His first heart attack was his last, and he went to meet his God as a relatively young man of 59). During the long train ride home, I thought of many things. Among them was the thought of using as much English as possible in the funeral services.

It was less than a month before that the new ritual was published and the use of English permitted in some liturgical functions. I felt that the many people who would attend the funeral would grow in appreciating the liturgy, if they could understand it more easily. And I was right. Many relatives and friends, including many non-Catholic business friends of my dad, and many of my faithful Jesuit brothers-in-Christ attended the Solemn Mass and absolution. Then they drove to the cemetery for the burial. Throughout, I used all the English permitted. And what an impression it made on all attending!

As we rode back from the cemetery, the director of the funeral paid the liturgy a high compliment when he said: "Father Gene, this was the most touching funeral I've witnessed in all my life." That period covered the life span of a man 60 years old, who has had the direction of funerals for almost half that time. In the same car were three middle-aged Catholics who agreed whole-heartedly. One added: "If only more people could have heard how beautiful those prayers were." "I'll never forget this funeral," said another. And it was then that the director climaxed his appreciation with, "I'm going to ask every priest conducting funerals I direct to be sure to use those

English prayers. What a difference they make for all who attend."

Soon we were home. There the relatives who had come to console Mother all said again how "different" and how "good" it was to hear English prayers.

A few days before, I had had another chance to use the vernacular. This time it was in distributing Holy Communion to several sick people. They, too, mentioned "how much better" it was to hear English

words. A few days after the funeral, we had the privilege of blessing throats, and again the opportunity to use the English prayer to St. Blase.

The gradual conversion to the vernacular in the liturgy might easily cause a more rapid conversion to the Church in our country. As a taxicab driver once told me: "If I could understand the prayers you priests use in your sacraments and Mass, I think I'd look into your Church." GENE JAKUBEK, S.J.

Paul Claudel: prophet of the word

Louis P. Laurendeau

It is often said of famous writers or artists that "they were on the right track" and "were nearing the true light" when death came to arrest their arduous quest and stop their march forward. Charles Péguy died on the battlefield one step short of the Church; Henri Bergson was all but converted when death overtook him; Antoine de Saint-Exupéry, the writer-pilot, disappeared in the sky before completing the spiritual journey his books and personal writings let us see in promising terms. But no such regretful reservation has to be applied to Paul Claudel. His was a full career, and he completed it magnificently. On account of the depth of their meaning or their syntactical intricacies his writings may not appeal to everyone; but the message of his life, the unique and stimulating example of a rich and powerful soul shaping itself gradually to the grace of God, transcends the realm of literature.

Claudel began his literary career as a young man who had ceased practising his religion with his first Communion, and whose secular education had systematically excluded anything beyond the fashionable materialism and positivism of his time. His discovery of the poems of Arthur Rimbaud, and his attendance at a religious ceremony at Notre Dame de Paris, to which he was drawn not through devotion but through curiosity, forced him to his knees. And with this new and superior life in him, the "grace" of poetry gushed forth. On the very day of his conversion, he came into contact with the Bible for the first time, and this book was constantly at his side throughout his life. Year after year he studied it to become imbued with the divine words; during his forty years in diplomatic service, throughout his literary career, the main thing for him was always to know the Father

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LITERATURE AND ARTS

and He whom the Father had sent. Significant indeed is the fact that when the years of retirement came, when the fire of his poetical inspiration had died down, all his preoccupations centered around that same book. His writings are but the expression of his soul meditating upon the Holy Scripture.

To the problem of classifying Claudel in one or the other of the different literary schools no perfectly satisfying answer can be given. However, names can be mentioned, and above all that of Arthur Rimbaud, whose *Illuminations* and *Une Saison en Enfer*, as Claudel himself tells us, "opened for the first time a slit in the walls of my materialist convict-prison, and gave me a vivid and almost physical impression of the supernatural" (*Ma Conversion*). Along with Baudelaire, Rimbaud and Mallarmé, Claudel can be claimed by the Symbolist school of poetry as one of its representatives—but with this very significant difference: what Baudelaire and Rimbaud had longed for and had not found, what Mallarmé had fought and finally got rid of, Claudel found and treasured: faith in the living God.

And this new light changed Claudel's whole outlook on life, on the world and man. Rimbaud's symbolism called for someone to explain this "supernatural" meaning with which he charged material things; Mallarmé's refusal of God led his own symbolism into artificiality and verbosity; true to himself and to his principles, he ended up in sheer silence. Claudel's symbolism embraces the whole span of reality, Creator and created, spirit and matter. His views hinge on the idea that since God has created everything by His own Word, all things have in this Word a meaning and a direction. They have a meaning: God reveals Himself through the material world, and every being, in its turn, according to its rank

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and capacity, tells us of the love and mind of God. Before God even spoke to man through His prophets, the world was already there, the first revelation to man of His existence and love: the Scriptures and the world do not oppose one another, they are but the front and the back of the same revelation.

The world has a direction, a definite orientation. Claudel broke away from those asphyxiating theories of materialism that filled the air with despair and fatalism; he saw that there was a goal, an ultimate end toward which everything tends, and which cannot be different from the origin itself of all things, God's infinite Love. And thus is defined the most sublime task of the poet: through a long purification and by a grace of attention, he must grasp the true message of all things, their real meaning, and be their chorus and their High Priest before God, to offer them to their Creator in a spirit of adoration and sacrifice. "We know that the world is indeed a text, and that it speaks to us, humbly and joyfully, of its own absence, but also of the eternal presence of Someone else, its Creator" (*Introduction au Livre de Ruth*).

Never has poetry been extolled to such a height and dignity. Others, especially among the more recent writers and poets, have transformed poetry into a system of metaphysics and a theory of religion; but in so doing, far from exalting poetry, they have emptied it of its real worth and content. Poetry expresses things dear and near to us, in their concreteness and singularity, but without the ephemeral quality by which they change, the moment they appear.

The leaf of the tree turns yellow and the fruit falls,
But the leaf in my verse will not decay
(*Cinq Grandes Odes*).

The poet speaks of nothing but the eternal. Moreover, not unlike the High Priest who raises to God in sacrifice the burnt offerings of victims of flesh, the poet, assenting to the destruction of worldly and material things, pronounces those sacred words—the very words by which God designates each thing—which immortalize vanishing reality.

This character of sacredness which Claudel associates with the poet's mission should not surprise us. Ever since that Christmas day in 1886 when he found the true faith, "little by little," he says, "slowly and with difficulty there dawned on me the idea that art and poetry also are divine things" (*Ma Conversion*). There should be no separation between the poet's faith and his art; there can be no radical break between God and the world: the material world is not self-sufficient, it cannot by itself explain its own existence. Only if it can be made to speak "of its own absence" and of its need for a Creator, can it constitute the object of poetry.

Claudel wrote numerous plays, long poems, prose essays and, from 1927 to the end of his life, mostly commentaries and prayers inspired by Holy Scrip-

ture. The wide range of his literary genres is but an indication of the variety of subjects he treated. The reason for this is found in his personal belief that nothing in creation is to be neglected or looked down upon. The humblest object or the most insignificant event brings us a message, it speaks to us of Someone else; and the universe is so tightly bound together that each object and person is in need of the whole world to explain it.

His literary style, too, is different. In poetry he broke away from the regular and often monotonous alexandrine and chose a more supple means of expression, free verse with the natural rhythm of human speech. This new poetic meter adapted itself admirably to Claudel's varied moods, from the very familiar to the most sublime. Nor did Claudel leave the elaborate and precise French syntax untouched: new twists were added, logical connections were implied rather than expressed. Finally, Claudel also dealt with vocabulary in a rather personal way: not that he used many words of his own coinage—he had recourse to this only in the last resort—but he borrowed quite a number of words, images and expressions from Scripture and ancient literature, which crop up here and there in a very baffling way, and many ordinary French words in his writings are charged with the full force of their Latin origin.

All this was not done without purpose. As Claudel says:

The words I use

Are everyday words, and yet they are not the same!

... These are your sentences ...

Those flowers are your flowers and yet you say
you do not recognize them! (*Cinq Grandes Odes*)

The poet's difficulty is to express new feelings with work-worn words. He could borrow an esoteric language, but people would not understand what he had to tell them; or speak as everybody else, but then nothing but triviality would be uttered. Claudel, then, gave language a double function. One he compared to the function of money: it is a purely utilitarian means of exchange. The other was a function by which the soul expresses itself and the world around us and this is the essential, the eternal value of words. They become the very names by which God designates each thing.

It is not without significance that Claudel rewrote many of his plays twice or even three times. What he said of other great artists, musicians, painters or poets, can also be applied to himself. All his life he tried to say one thing, one simple thing, that *word* which God had called upon him to utter. This holds true of the material world, where each thing has its own name, and even more of man, to whom God has given a personal vocation. And so Claudel, from his very first plays—*Tête d'Or*, for which he wrote two versions, and *La Jeune fille Violaine*, which later became *L'Annonce faite à Marie*—tried to express him-

self, to formulate that mysterious word for which the Creator had made him responsible. The plots of his dramatic plays and the subject matter of his lyric poems count for very little; the struggle takes place in the poet's soul: What does everything mean? What is everything, the world, life, love and death, saying?

To grasp the unity of the man and the artist in Claudel, a summary of some of his major plays would be less helpful than a brief analysis of three recurrent themes which are gradually developed and brought to perfection as the poet gains maturity and wisdom.

From the very beginning of his poetical career, Claudel was torn with a desire to "possess the earth." The whole of creation, history and the continents is present in his works. He himself was a diplomat in New York and Boston, in China and Japan, in South America and Western Europe. His heroes reflect this same passion for land and travel: pilgrims of the Holy Land, or conquerors of the Americas, the land is theirs to discover and to possess. Because everything is beautiful, everything is good which comes from the Creator, and should be offered back to Him in praise and thanksgiving.

What these conquerors have accomplished with their courage and their swords, man, the poet, shall accomplish with his spirit and words: he shall discover and explore the whole universe and offer it to God. This taking possession of the earth is a spiritual conquest; the world is not there primarily to be grasped by avid hands and utilized by industrious technicians, but first of all it is given to the eyes of our body and of our soul to be contemplated. Through it the Creator calls us to wonder and to adore.

Claudel painfully discovered love. From *La Jeune fille Violaine* to *Partage de Midi* and *Le Soulier de Satin*, little by little, through the grace of God and a continual purification, he penetrated the mystery of love. There is but one love, he concludes: God, who loves Himself and who communicates His love to us so that we may give it back to Him. Human love? It is nothing else than a preparation for and an image of that true and only love which flows from God and returns to Him. The heroine of *La Ville* says of herself:

I am the promise that cannot be fulfilled
And in that very fact resides my grace.

Woman's role is to inflict a wound in the heart of man, to promise him a happiness which she knows she cannot bring him; but

There is no other way to open man's heart than
to break it,
So that heaven and earth can come in,
So that God might enter (*Feuilles de Saints*).

Since I cannot give him heaven,
At least I can wrest him away from the earth
(*Le Soulier de Satin*).

Human love deepens the heart of man and prepares it, in suffering and expectation, for the Great Love.

There is something of the pilgrim in Claudel: essentially, he is on his way toward Someone else. From his youth he was tormented with the idea of departure, with the vision of the other shore. For the greater part of his career he led the life of a self-exiled man, always awaiting the next parting. And what his life of travel manifested outwardly, he lived in the depths of his heart; he sensed that from the day he had seen the true light, there could be no rest from travel. Not only from his friends and country had he to part; but conversion meant an incessant leaving behind of himself, a cruel and continuous parting from his own opinions, ideas and projects, and the submission of all his faculties to the will of Another.

The other shore, that ideal which had fascinated his heroes *Don Rodrigue* and *Christophe Colomb*, could not always mean the coasts of Africa or America: it belonged to a superior realm of things, it was that objective for which his inner self kept striving and which he would not reach in this life. Parting is a great unifying force: it unifies man with himself and, by breaking all egoism, it unites men with one another. Claudel always felt that bringing all things and men together was an essential aspect of his vocation.

The general idea of my life and vocation has been a great desire and a great movement towards divine joy, and the effort to link the whole world with it—the world of ideas, peoples, landscapes—to remind the whole universe of its former note of paradise. (*Lettre à Jacques Madaule*)

Upon Claudel's official reception at the *Académie française*, François Mauriac said of him:

You have at least the assurance that your work, long after you have gone, will continue to recall to the minds of young men who have lost the light and are seeking it their royal origin and the love they were created for.

To those who have lost faith and hope, to nations as well as individuals, Paul Claudel has more than words to offer.

Orthodoxy

What would you have us do, complacent ones,
Remote of smile at mention of the soul,
Of pebbles or planets planned, or ultimate goal?
To surge, perhaps, across your Rubicons?
What must we bravely do? The lion shuns
The struthious posture, so ignobly droll.
Yet often there would be no other role—
Not even the craven's when it turns and runs.

We could not always slip the siege of night
And that irrefragable armor of the sky.
Nor always find a theory hedge at hand
To hide this sunlit little earth from sight.
What could we do to shield our ranging eye
But thrust it into the primordial sand?

MURRAY PADDACK

Two on Eastern problems

STILL THE RICE GROWS GREEN

By John C. Caldwell. Regnery. 312p. \$3.75

Kinmen (Quemoy), Formosa, Korea—what he heard and saw in these places forms the substance of Mr. Caldwell's most recent book on the Far East. Born in China of missionary parents and assigned to that area on many missions both by the Government and the press, he is well qualified to speak on today's most explosive international problem. Though affection for the country of his birth and a deep devotion and concern for its beleaguered people underlie these observations, his objectivity and historical acumen give his words the ring of authenticity.

Mr. Caldwell traveled the length and breadth of Kinmen and Formosa and reports with enthusiasm the interest in religion, the increase in literacy, the improvements in sanitation and the marvels of rural reconstruction and land reform. In the Government he notes the slow but steady advance toward democracy.

Kinmen (Mr. Caldwell objects to the British name, Quemoy) he regards as a most vital position "on the very edge of the civilized world," serving as a training ground and springboard for the vast hordes of guerrillas who infest the offshore islands and penetrate into the heart of Red China.

The one dream and purpose of all these Chinese is the return to the mainland. In this they hope for some assistance from the ten million overseas Chinese, who represent a huge potential for the Nationalist cause, if their allegiance can be secured before they succumb to the allurements and blandishments of the Communist foe.

All this information, as well as the woeful picture of Korea—the devastation of the land, the misery and desolation of its people—the author vivifies and confirms by numerous short personal histories, which record the pulse not of officials or VIP's, but of the little, insignificant people with whom his sympathies lie.

But the real message of this book is an urgent plea that "now is the acceptable time." The author harbors the earnest hope that Asia may still be saved to the free world. But he denounces vigorously, just as he did in *The Korea Story*, the ineptitude and indecision of American representatives, and deplores the spiritual vacuum and the rampant corruption and immorality that appear in the wake of Americans stationed abroad.

He places squarely on our writers

in Asia the blame for misguidance of American opinion at home. Through ignorance, indolence and irresponsibility they have created distrust and suspicion in the public mind and have contributed to the instability of our foreign policy.

But since Mr. Caldwell wrote his book the Tachens have been evacuated and the U. S.-Formosa treaty has been ratified. The term now is not "appeasement" but "coexistence." It seems that history is repeating itself with terrifying persistence.

MARGARET KENNY

THE PROSPECTS FOR COMMUNIST CHINA

By W. W. Rostow et al. John Wiley. 379p. \$5

Revolving around two basic policy alternatives on Communist China, namely, whether to "go it alone" by adopting a positive and more forceful anti-Communist policy in Asia, or to normalize relations with the Communist-bloc nations by accepting the Churchillian thesis of peaceful coexistence, American policy toward the Far East has vacillated with unpredictable force and irregularity.

There have been many shifts in our

BOOKS

China policy, ranging from that of "wait till the dust settles" to that of "massive retaliation." The balance sheet of American foreign policy toward China, however, shows a dangerous debit. This weakness, which is characteristic of confusion and indecision, may be ascribed to many factors, but the one that has the most direct effect is the lack of sufficiently reliable information. Prof. Rostow and his associates, therefore, deserve an ovation for the service they render in this study—"a unified view of a whole society in motion."

As claimed by the authors, it is basically an "interpretative essay," in which they set forth dispassionately in search of answers to such key questions as the operative motivations of the Chinese Communist regime, its current intentions, its problems and its prospects. The book surveys the history of modern China that culminated in the Communist conquest of the Chinese mainland, and discusses the influence of Chinese tradition upon the

Recommended reading during these

DAYS OF JOY

By William Stephenson, S.J.

In *Days of Joy* the momentous events of the first Easter Day, the day honored by God with the greatest of all miracles, the most important day that has dawned on the world since light was first created, are fully and faithfully recorded.

Written in a clear and simple language the book is ideally suitable for prayerful reading at any time of the year, but especially at Eastertide or from Easter to Pentecost. This book will enable the reader to find gladness and still more gladness in the remembrance of the Easter mysteries. \$2.50

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THE NEWMAN PRESS

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new regime; it analyzes the evolution of the Chinese Communist party and its relations with the Soviet Union; finally, it attempts to assess the nature and force of changing human responses to Red rule in China.

There can be no dispute over the authors' insistence that Sino-Soviet relations are unshakable. Their conclusion that the anti-American mentality of the Red leaders of China has its origin in factors deep-rooted in their ideological conviction is not only a sorry reminder of the fallacy of the now famous thesis of "agrarian reformers" but also a solemn warning against the naïveté of the widely circulated theme of "peaceful coexistence."

The authors do not pretend that their views are definitive. Valuable as these views are, much force is lost because of recurring contradictions. Despite this apparent weakness, the value of their contribution cannot be overstated.

Two findings of this study are particularly noteworthy: the determined effort of Moscow and Peking to avoid a "major war" in attaining their objectives, and the extremely limited margin of resources in China—especially food commodities—which could become an "explosive factor." The attitude of the Red regime in China toward the issue of American recognition has been indifferent if not openly contemptuous. In the light of this fact, the above two findings may be regarded as quite suggestive of the wisdom of certain positive action on the part of America and Free Asia which may set the entire populace aflame against the Communist regime.

PAUL T. CHANG

Two thoughtful novels

ROUGH WINDS OF MAY

By Nancy Hallinan. Harper. 425p. \$3.95

Perception, technique and poetry make this an unusual book. Miss Hallinan has achieved a complete portrayal of Celia Kerr, a young girl whose chaotic relationship to her uncle leads her finally, "with his power and the strength of his freedom in her," to say: "I want to walk alone."

The author speaks in many voices: that of Celia, loved and loving; that of Jube, artist, man, neurotic; that of the Kerrs: Darrin the religious fanatic, Dumpy the baby, the parents who have become an "institution" to their family. And there is the desperate voice of Basil, whose only link to sanity is Celia.

Miss Hallinan gives us need in three major keys—Celia's need to grow

and become, Jube's need to paint and be and Basil's need simply to be human.

The story is told simply by an author who has already learned how to handle her medium; she feels her words, transitions are easy and logical. She is reminiscent of Virginia Woolf in initiating Celia's thought processes, and these are often couched in pure poetry.

It is difficult to determine under the pressure of today's psychology in digest form where, and even if, Freudian symbolism is present. Whether consciously or not, Miss Hallinan has achieved far-reaching effects with the use of the fantastic, which also becomes an integral part of her structure.

There are flaws in *Rough Winds of May*. While the main characters are clearly consistent and growing, some of the minor ones flash once and are lost. Basil, though important, is a somewhat fragile type; Sal has the makings of an interesting personality but is dropped too soon. The younger Kerr children are rather too adult, expressing the ideas of the author, and while they may very well have a sort of innocent insight, they respond in an overly sophisticated manner. But this is a forceful and gentle book. It is an imaginative work that breathes and lives.

BARBARA L. SAMSON

FAITHFUL ARE THE WOUNDS

By May Sarton. Rinehart. 281p. \$3

The scene of this novel is Harvard. The central characters are Edward Cavan, professor of English and Damon Phillips, professor of physics. Cavan is the intransigent, professional leftist to whom a distinction means compromise and compromise means betrayal. Phillips is the slowed-down liberal racked by doubts and no longer so certain of his answers. Cavan's successive disillusionments finally lead to suicide. Phillips' final reclamation from backsliding seems to be based on his ultimate achievement of heroic devotion to the schoolboy code of "no snitching."

Structurally, this novel simply fails to resolve the several problems, personal and social, which it raises. As an acute presentation of a frequent and perplexing psychological state, however, it is very effective. The principals of the story are men of very sharp intelligence, of great research skill in their proper fields, of devotion to public affairs, of professed open-mindedness, of sensitive conscience. And yet in areas where they are clearly amateurs they commit themselves with a passionate conviction of

infallibility which is inexplicable in the light of their intelligence and their training as scholars. Naïveté in international politics is no disgrace to a professor of English, but neither the open mind nor research skill can be reconciled with an attitude which says, in effect: "My mind is all made up, stop trying to confuse me with facts."

It may not be too narrow a view to see as a key to the thinking of the central characters a conversation between Phillips and his wife.

"Really only the Catholics and the Communists can be quite clear in their minds now," she answered.

"Everything in between, everything that will not take refuge in a dogma, close the windows and doors, is in jeopardy, in flux. What shall we leave the children?"

"The instinct to resist oppression, whatever form it takes," he came back with a bounce.

This, I submit, is a painfully realistic portrayal of a common form of visceral thinking.

The instinct to mere annoyance which many readers will feel during this story must be curbed. Woven into the picture is a constant thread of nobility. We are shown, concomitantly with the picture just drawn, a world of self-sacrifice and an ocean of good will.

It is far too late for men of good will to be exchanging cries of "Communist" and "Fascist." Somehow a bridge must be built which will encourage commerce between Catholic and non-Catholic intellectuals. Somehow Catholics must learn to be convinced of the good intentions and good consciences of those whose views they reject. Somehow the non-Catholic intellectual must learn that signs of anti-intellectualism among Catholics exist in spite of, not because of their faith. If this can be done, the present discordant duet may become a fruitful discussion.

BRENDAN CONNOLLY

Amendment and court

CONFUSION TWICE CONFOUNDED

By Joseph H. Brady. Seton Hall. 192p. \$3

Msgr. Brady is chairman of the Social Studies Department at Seton Hall University. In general, his concise book is concerned with the First Amendment and the U. S. Supreme Court. More particularly, it is a critical analysis of the court's construction of that portion of the amendment which

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In the Everson (1947) and McColum (1948) cases, a majority of the highest tribunal, in essence, interpreted the clause as forbidding, not merely the establishment of a state religion, but also any aid to religious groups even if extended on a non-preferential basis. The court reached this conclusion after an incredibly erroneous reading of the amendment's history and development.

What the court actually did, as the author so painstakingly shows, was to make the views of James Madison, as expressed in Virginia between 1784 and 1786 and in connection with a totally different problem, the key to the meaning of the First Amendment. Madison's words in the First Congress, which framed the amendment, would have been constitutionally germane. It is obvious from a reading of the debates that both Madison and his colleagues intended no more than the prevention of an official state religion and compulsory observation of it by law.

Moreover, the practical construction of this clause by Presidents, Congresses and the people throughout American history support this contention. But the court practically closed its eyes to all of this.

The evidence in this book is marshaled in an excellent manner and proves incontestably that the court has read its own "prepossessions" into the First Amendment. This reviewer, however, must dissent vigorously from the author's apparent thesis that the precious liberties of the Bill of Rights should not be Federally guaranteed by way of the Fourteenth Amendment against State infringement. Are these rights to be entrusted to the care of political majorities at the State and local level and to State courts?

Surely the consequences of any such theory should be seriously pondered. No longer would there be power in the Supreme Court to invalidate State laws encroaching upon religious liberty, freedom of speech, press, assembly, petition or any of the other important liberties specified in the first eight amendments. Stripping the court of jurisdiction in these matters is not the remedy.

We should not, because of one bad decision, advocate a course of constitutional interpretation which in the long run will endanger human liberty. Rather, we should stoutly adhere to the substantive meaning long since given to the Fourteenth Amendment's "due process" clause. To advocate otherwise is to empty American public law of its great natural-law content.

PAUL T. HEFFRON

CONQUEST BY MAN

By Paul Herrmann. Harper. 429p. \$6

This is a big bright patchwork that presents real and conjectured travels of mankind from prehistoric times to 1488. It is not for serious scholars, sound reasoners or blasé skeptics. But it is none the less an interesting and stimulating book.

The point that Mr. Herrmann stresses is that men of remote times went on long journeys, carried on a lively intercontinental trade and showed far more initiative and ingenuity than we of today suspect. To make his point, he pictures Hallstatt as the "little Paris of prehistory," where Cretans and Etruscans, Scandinavians and Russians met and bartered at the salt mines. He tells about the trade routes that traversed the European and the Asiatic continents. He traces sea lanes on the Indian and the Atlantic Oceans.

First it was salt and flint, then tin and amber, gold and silk and spices that impelled men on these voyages. Jason, Queen Hatshepsut and Solomon; Hanno, Kublai Khan and Marco Polo; Erik the Red and Erik's son, bold Leif . . . all these and more are here reported. Some are vividly evoked as, for instance, the tragic settlers stranded in Greenland.

Then quickly the author passes on, for there is always more to wonder at. He brings up question after question. What about the ancient Perisan coins unearthed in Prussia? The Viking stone in Minnesota? The sweet potatoes in the Polynesian Islands? What about the Indians of North America, descended from the Irish? What about the ants in Texas that use grains of gold to fortify their mounds whenever possible? (Mr. Herrmann is a citizen of Germany and does not know the Texans very well.)

This is a book of wonders, and there is, perhaps, no other book quite like it. The fact that much of the material is inconclusive only adds to our enjoyment. We, too, are free to speculate. Meanwhile, we have extended our historical horizons, seen some excellent photography and passed a very pleasant hour or two.

MARY DOLAN

THE MEMOIRS OF MARSHAL MANNERHEIM

Translated by Count Eric Lewenhaupt. Dutton. 519p. \$6.75

Carl Gustav Mannerheim was one of those men who seem to stretch the hu-



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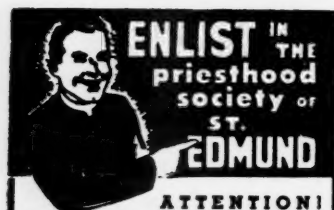
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man span fabulously far beyond its ordained limits, more by the range and variety of their activities than by mere length of years. He began as an officer in the 15th Alexandrijski Dragoons in the reign of Czar Alexander III; and when he died in 1951 at the age of 84 he had fought in five wars, was Marshal of Finland and a figure of the Atomic Age. Thirty years of service in the Imperial Russian Army—a sufficient career in itself for most men—were behind him when his great days as liberator and defender of his native land began.

Such a story is well worth telling, and in this posthumous work it is told with unemotional precision and soldierly restraint. If there is a surface chill on the style and a stiff-necked insistence on colorless detail, the sweep and grandeur of *Finlandia* nevertheless runs through the narrative like a ground swell.

The marshal emerges from these *Memoirs* as a man of iron integrity, guided through a crushingly difficult career by neither the prod of ambition nor the lure of glory, but solely by the lodestar of his duty to Finland. Of his personal life, colorful and even glittering as it often was, we learn little. Now and then he unbends sufficiently to recall the white buckskin breeches which were donned wet over the bare skin as part of the uniform of the Czar's Chevalier Guards, or to mention fondly after almost half a century the mettlesome charger that was shot from under him in the Russo-Japanese war. But the book is principally a first-person history of Finland in its relation to the Soviet Union since World War I.

Beginning with the war of liberation in 1918, when the Finns, under Mannerheim, achieved their independence, the book traces a continuing national struggle for which no lesser word than "heroic" will do. The 4 million Finns, fated by geography to live constantly in the shadow of an aggressive empire of 200 million Russians, have had almost every possible relationship to the Soviet Union: appeasement, coexistence, belligerence, partition, occupation and all gradations between.

What the Finns have endured, close up and at first hand, for more than a quarter of a century, the rest of the world is now experiencing in varying degrees of intensity. The peculiar value of Marshal Mannerheim's book is that it reveals in the microcosm of Finland a pattern that can guide the remaining countries of the free world in the macrocosm of the current situation. The great lesson is that the Finns fought back. Regardless of the seeming hopelessness of the odds, the Finns refused to be cowed and, alone among the peoples in the Soviet sphere, they re-

tain not only a large measure of their freedom but the whole of their self-respect.

Where in history is there a more stirring instance of resistance to brute aggression than the fight of the Finns in the winter war of 1939-40, when sparse and ill-equipped brigades, defending their homeland, decimated massive Russian divisions and brought the colossal Soviet war machine to a tottering halt? Today, when a true assessment of Russian military might is crucial to the outside world, "Stalingrad" is not the only word that should come to mind: far less familiar names—"the Viipuri Gateway" and "Suomussalmi," for instance—tell a story just as significant.

Marshal Mannerheim's account of the winter war is dry, military, full of technical detail. It deserves to be told, rather, in the spirit of the *Kalevala*, the ancient epic which Finnish bards chant to celebrate the immemorial valor of their race. But the implications of Finland's struggle were not, of course, lost on the marshal, however little he was able to poeticize his feelings on the subject. "The Finnish people, face-to-face with an apparently hopeless situation," he wrote, "were able to resist a feeling of despair and, instead, to grow in devotion and greatness. Such a nation has earned the right to live."

No one who reads this book will ever again be caught using the patronizing cliché "brave little Finland." For this story much stronger words are needed, such words as Winston Churchill used when the Karelian Isthmus became the modern Thermopylae: "Finland—superb, nay, sublime—in the jaws of peril—Finland shows what free men can do." **RICHARD HANSER**

THE HEALTH OF REGIONVILLE

By Earl Lomon Koos. Columbia U. 177p. \$3.25

When Earl Lomon Koos' first book, *Families in Trouble*, was published in 1946, it earned him a reputation as a social scientist with a special gift as an interviewer. In that study of the way in which 62 low-income, urban families met sickness, debt, quarrels and other serious family problems, Dr. Koos showed that he possessed a fine talent for getting at human problems. It was obvious that he could win the confidence and elicit the honest avowals and homely reactions of ordinary humans about their private family matters.

Dr. Koos' latest book, a study of popular attitudes toward sickness and health and the whole apparatus of health care in a small community of

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upstate New York, reveals the same ability to establish rapport with the people whose attitudes are under investigation. The result is a revealing human document that tabulates and describes the common sense, ignorance and misinformation involved in one community's view of health and health services.

Such information is very valuable and, if corroborated by additional studies, can serve to make the assault against disease more intelligent and effective. Important as new drugs, the shining hospital and well-trained medical personnel may be, the attitudes of people to the whole paraphernalia of health care are also vital.

Take, for example, the woman who exclaimed at an interview: "My mother *always* had a backache. I'd look silly, wouldn't I, going to see a doctor for a backache." Another person in replying to a question, asked in turn: "How do I know if the hospital's as good as other hospitals? I don't know anything about hospitals . . . They're places you have to go to, whether you want to or not." Still another stated: "Nobody should blame the doc if he doesn't fix them up right away . . . But maybe things would be better if the doc understood us, and if we always knew what the hell he was driving at—and not in big words either."

The study shows clearly that ignorance about disease symptoms and about the use of hospitals and other available health services are real obstacles to better health in Regionville. Dr. Koos divides the people of the community into three classes for the purposes of his study. Class I includes business and professional people; Class II, skilled and semi-skilled workers; Class III, unskilled workers. The study indicates significant class differences in health attitudes.

In general, Class I respondents held positive attitudes toward health, utilized treatment, evaluated it positively, and so on. The respondents in Class III held indifferent or negative attitudes toward health, utilized treatment in an inconsistent fashion and often evaluated it in a confused manner.

The inevitable columns of statistics are scattered through this work for it digests a considerable volume of testimony. Dr. Koos and his staff interviewed families regularly four times a year for four years. None the less, the author makes his statistics tell a human story as he points out their significance for physicians, hospital administrators, nurses, public health workers and educators.

Anyone who is unaware how deeply

the business of healing and being healed enters into the social matrix of an American community should read this book. There is plenty of good medicine here that will not be found in medical books.

GORDON GEORGE

THE DEVELOPMENT OF THE PAPACY

By H. Burn-Murdoch. Frederick A. Praeger, 432p. \$7.50

Since there are literally hundreds of books on the Papacy, another might seem hard to justify. The author, who is a Scottish barrister, is aware of this difficulty and tells the reader that "the best justification for this book is its new method of approach." The book is aimed at intelligent readers who have no great knowledge either of theology or of history. It will not be a popular work, for it reads pretty much like a lawyer's brief, but it will long serve as a reference work in libraries and a handy tool in editorial offices.

What the author has done, briefly, is this. After selecting the items of belief included in the "doctrine of the Papacy," he eliminates the usual proofs from self-evidence and from results, and addresses himself to the historical study of the problem. With almost monotonous regularity Mr. Burn-Murdoch 1) presents the facts of each topic under consideration (such as scriptural passages alluding to the pre-eminence of St. Peter); 2) presents the argument for Petrine supremacy based on these texts; 3) presents arguments against it.

Such a procedure is designed to give a fair hearing to those who believe Rome has assumed prerogatives and powers that are not properly hers. It presents their arguments fairly and coldly—as it presents the arguments in favor of Roman supremacy. Though the reader knows where the author stands, still he finds that the author has left him free to arrive at his own conclusions on each of the arguments.

The greater part of the book, quite properly, is devoted to the first few centuries of Church history. Three-fourths of it is concerned with the first five centuries, and only the last three sections deal with the period since 1054, when the Greek church separated from the Latin. All sections of the book are done with real scholarship and solid common sense. The author has evidently read all the important studies on the Papacy, but draws his arguments almost exclusively from primary sources.

The result is a solid but not an inspiring book. Its greatest value is its



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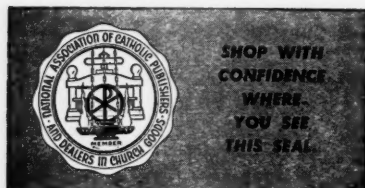
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Though the author professes to have written the book for people who have not closed their minds on the question, the book will likely be used especially by Catholics who want to make a good study of opposition to papal claims with a view to meeting the objections usually offered against these claims. There is no other single volume that will furnish them with the information as well as this one.

THOMAS P. NEILL

THE TVA

By Gordon R. Clapp. U. of Chicago.
206 p. \$3.50

The author of this little book is the former Chairman of the Board of the Tennessee Valley Authority and present Deputy Administrator of the City of New York. Consequently, one hardly expects Mr. Clapp to be completely objective toward the agency with which he once served. He himself recognizes that he is not unbiased: "It is only fair to state at the outset that what I say will reflect a firm belief in the wisdom and feasibility of the TVA Act."

The reader should not, therefore, seek a dispassionate analysis of arguments for or against the TVA. What he will receive will be a history of the purposes, accomplishments and problems of this Government agency. To some this will undoubtedly seem like begging the question: assuming that TVA is good without proving the fact. For such proof one must seek elsewhere; Mr. Clapp's book does not contain it.

One oft-repeated criticism of the TVA is taken up, though—that it is socialism, harmful to private enterprise. After discussing the transformation of one town, Calhoun, Tenn., which attracted private investment because of TVA improvements, Mr. Clapp says:

I wish there were space to call the roll of cities, towns, and just places where a burgeoning private enterprise is changing the

landscape, creating new centers of work and production in the Tennessee Valley . . .

The author is convinced that the history of the expansion of the private electric-utility industry shows how it has "failed to recognize the vital role electric energy should play in our economic life." Such a belief and the conclusions he draws from it are bound to bring about considerable argument at this moment when the Dixon-Yates contract has already become a symbol of controversy.

It is evident that the private-versus-public-power issue is far from being settled in the United States. While Mr. Clapp is committed to one side of the question, he presents his arguments reasonably and without heat. *The TVA* is a valuable contribution to the discussion. H. L. ROFINOT

BRITAIN IN MALTA

By Harrison Smith. Progress Press, Valetta, Malta. 2 Vols. 257 and 204p. \$3.75

Normally, not many persons in this country would be interested in the history of British rule in the tiny island of Malta, which has a population of only 300,000. But certain parallels exist to present U. S. relations with Spain. In 1801 the British found themselves obliged, in their own strategic interests, to enter into intimate relations with a people whose nationality, religion and culture were radically different from their own. For Malta was and remains fiercely Catholic and proud of its ancient Mediterranean culture. Trouble began almost immediately, as the British suggested certain changes which to their Anglo-Saxon and Protestant minds seemed mild and tolerant.

The first volume of this account deals largely with the constitutions of 1847 and 1887 and the issues that brought about the loss of partial self-government before World War I. The second volume examines in great detail the diplomatic importance of the 1899-1903 Malta language crisis. Prominent in this story is the dramatic personality of Lord Gerald Strickland, scion of a Catholic family with roots deep in the history of both Malta and England. His daughter, Lady Strickland, today carries on her own journalistic and political career with characteristic inherited vigor.

Prof. Smith, an American who initiated this work at Georgetown University, has given us what is basically a political and constitutional study, not a Church-State analysis. But the religious aspects of the situation stand out in the book all the more sharply

because of this. Britain's troubles led more than once to a diplomatic "pilgrimage" to Rome. The dispute over mixed-marriage legislation, for instance, brought about in 1889 the special mission of Sir James Lintorn Simmons as envoy plenipotentiary to the Vatican. The author cites a little-known papal expression of praise, on this occasion, of the British system of government and its respect for the liberty of the Catholic Church.

As the United States expands its strategic commitments to unfamiliar regions, the experience of Britain in Malta may provide some useful lessons.

ROBERT A. GRAHAM

THE MEANING OF LOVE

By Robert O. Johann, S. J., Newman, 134p. \$4

The trim little volume presenting us the fruit of Fr. Johann's reflections on love does more than throw light on a fascinating topic. It also produces a double satisfaction. First of all, it is pleasing to see that the study of love can be rendered richer by expanding the method used in the past. Secondly, it is heartening to find that we have a man with us who has the capacity and training to follow this method with fruitfulness and brilliance.

Fr. Johann offers us a metaphysic of love. Consequently the reader must not expect a phenomenology of either *eros* or *agape*. Love is analyzed and severely reduced to the terms of being. Hence we are given a metaphysical meditation, and the book is not meant to answer the question of love for those who do not understand metaphysics. In fact, those uninitiated in philosophic work will find Fr. Johann's effort not only difficult but unintelligible. But those who know meta-

physical method will be very much impressed.

In Fr. Johann's study a new dimension is added to earlier scholastic considerations of love. It is the dimension of subjectivity or interiority. Love is not studied by looking at it under a glass after it was detached from a subject. It is studied from within its living and existential movement. From this viewpoint it is shown to be the ultimate actualization of the human being as person and nature.

Love is not merely acquisitive as *eros*, but *eros* itself by inner dynamism must transform itself into *agape*, and in that transformation the human potential attains its fullest realization. It is the simultaneous achievement of God and self, because in love the finite subject is a conscious participant of the All Good who is the Ground of Being. Man finds himself as a person when he loses himself in something greater than man, and love is man's joy, not only because God communicates perfection to him, but because man ecstatically returns all to the personal totality which is God.

This little opus is important for American Catholic philosophical circles. It announces the arrival of a philosopher from whom we can expect much.

GUSTAVE WEIGEL, S.J.

THE WORD

But He said to them, No need to be dismayed; you have come to look for Jesus of Nazareth, who was crucified; He has risen again, He is not here (Mark 16:6; Gospel for Easter Sunday).

The human animal hates to lose. The black gloom that settles over honest Flatbush when the Dodgers blow the pennant may be a familiar and standing joke. But it is no joke in Flatbush, and in the deepest sense, it is no joke. In any human effort it is harsh to fail. Driven by sour necessity we will make shift to be what are called *good losers*. Yet no one likes to lose, and no one willingly follows a loser without a hope of ever winning.

Easter Sunday is the annual reminder to every sincere Christian that he does not follow a loser. The central fact of Easter is simply an empty tomb. The first conclusion of Easter is the resurrection from the dead of Christ our Lord. The first

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meaning of Easter may be expressed in one word: victory.

Christus vincit: Christ conquers. Crushing indeed was the seeming defeat of Good Friday, for no defeat is so conclusive as death. A magnificent Leader of a sublime cause had struggled and stormed to within sight and sound of unparalleled triumph. But when, at three o'clock on that black Friday afternoon, the splendid Leader, battered and torn, had bowed His head, and yielded up His spirit, that, surely, was the end of another gallant human battle against the mighty powers of evil.

The baleful enemies of Christ, trudging homeward from Calvary in the darkness and talking about this deceiver, were perfectly certain that they had utterly beaten Jesus of Nazareth at last. Death is terribly final.

But in this instance and for the first time in human history, death wasn't final at all. As Peter the Rock afterwards said so proudly and joyfully in his first sermon, *But God raised Him up again, releasing Him from the pangs of death; it was impossible that death should have the mastery over Him (Acts 2:24-25).* Christ died, and now lives. He suffered, and by His pain redeemed a world. He was crushed completely, and is the unqualified Victor forever.

More marvelous yet, the Easter joy of the Christian is something even more than happy enthusiasm for a stunning winner. *But no, cries St. Paul gladly, Christ has risen from the dead, the first-fruits of all those who have fallen asleep; a man had brought us death, and a man should bring us resurrection from the dead; just as all have died with Adam, so with Christ all will be brought to life (I Cor. 15: 20-22).* That is to say, the final total victory of Christ is the infallible pledge of the final, total victory of every follower of Christ.

On Easter Sunday every man who truly bears Christ's name ought to remind himself most forcefully that the ultimate issue of his unique and single and precious existence is, in a solid sense, not even in doubt. The victory of Christ is won: Christ is risen. The divine Son of Mary, our Brother in humanity, our Lord and our Saviour, has smashed sin and pain and death until they are unrecognizable; indeed, until they are not. It only remains for us, by the grace and mercy of God and by a feasible, reasonable, earnest effort of our own, to share, from this moment and into eternity, in the shining, sure victory of Christ our Lord.

Christus vincit. Yes, and in Him, I too; I too!

VINCENT P. MCCORRY S.J.

THEATRE

BUS STOP. People who were never taught that the human race is divided in two sexes must be more numerous than most of us think. Otherwise it is difficult to account for William Inge's being touted as one of our foremost junior playwrights. Those whose memory is not too short will recall that Mr. Inge wrote *Picnic*, a play about sex in Kansas that was a smash hit, not to mention winning three grand prizes.

In his present offering, produced by Robert Whitehead and Roger L. Stevens at The Music Box, Mr. Inge tells another Decameron-type story of the Kansas plains. The scene is a cheap restaurant marked as a rest stop in the schedule of a cross-state bus line. A blizzard traps a number of passengers in the wayside inn, where they must wait until storm crews have cleared the roads ahead.

While they are snowbound, the proprietress of the restaurant takes the bus driver to her bedroom, a girl passenger admits that she has had sexual relations with several men, and it is revealed that one of the male passengers is on the lam for molesting young girls. So what? Where is the significance? Where is the drama?

Immoral and offside people were adequately described by the writer of Genesis, who, in the story of Onan, has bequeathed us a word that is still used to describe a form of perversion. Why is a New York audience fascinated by violations of the sixth commandment?

Little fault can be found with Mr. Inge as a craftsman. His characters are authentic, his dialog is crisp colloquial speech, and he seems to have a special gift for recreating atmosphere.

Harold Clurman's direction, usually sensitive and fluid, in the present instance is static and mechanical. When two characters, stage right, engage in important conversation, other performers lapse into silent business. When talk switches to the left the actors on the right become speechless mannikins, as though Mr. Clurman were directing a balancing act. Boris Aronson, who designed the set, has done a better job, with his interior of a cheap restaurant and its wide window that reveals falling snow and a splendid sweep of snow-covered landscape.

It is hardly worth while to pay any tribute to the acting ability wasted on this tawdry play.

THEOPHILUS LEWIS

FILMS

A MAN CALLED PETER. For eleven years the major Hollywood studios have been giving serious consideration to a particular project: to make a film about a Protestant minister that would match the quality and appeal of *Going My Way*. Moviemakers generally acknowledge, for reasons having nothing to do with their religious convictions, that it is easier to make a film about Catholics.

For one thing, Catholic ritual is innately impressive and photogenic. For another, Catholicism's unity of belief provides a firm foundation for a film, while the diversity of belief among Protestants produces an almost insoluble dilemma. Either beliefs must be watered down to an innocuous common denominator, which is never a satisfactory expedient, or else the audience to which the picture will have particular appeal is drastically limited.

A Man Called Peter neatly gets around both difficulties. Strictly speaking it is a Presbyterian movie. But the second objection loses its force because the film is biographical rather than fictional: the story of Peter Marshall, a Scottish immigrant who became pastor of the New York Avenue Church in Washington (the Church of Presidents) and later chaplain of the U. S. Senate. And to the movie's very great credit its hero's forthright statement of and adherence to his religious beliefs shows no signs of having been adulterated for popular consumption.

Apparently Marshall was a remarkable man—an eloquent preacher (with a gift for pungent colloquialisms such as "Lord, help us to stand for something lest we fall for anything"), a dynamic personality and above all a man wholeheartedly dedicated to doing God's will as he saw it. He is played in the movie by Richard Todd with an absolute conviction and a deceptive simplicity that make one forget that he is acting. It is a character-study calculated, in the phrase from Pius XI's encyclical on Motion Pictures (*Vigilanti Cura*) "to give new life to the claims of virtue" and one which entirely justifies the prefatory note stating: "This is the story of a man's close friendship with God."

Perhaps inevitably, nothing else about the movie has quite the stature of its leading character. The romance between the minister, who believed that God would direct him in everything, including the choice of a

spouse, and his future wife (Jean Peters), who believed in giving heaven a little judicious assistance in the matter, is appealing and sometimes amusing. And the couple's later vicissitudes, met with courage and faith, are presumably true to life. As treated in the screen play, however, they are a trifle glib and superficial. The examples chosen to illustrate the hero's ministerial problems and successes—the antagonism of a *grande dame* pillar of the church and the transformation of a Senator from a party-machine tool into a statesman—are a little too cliché-ridden for comfort.

These reservations aside, the film, in color and CinemaScope, is very engaging inspirational fare for the family. (20th Century-Fox)

AS A PUBLIC SERVICE, Paramount has undertaken to distribute commercially a short called *Assignment-Children*,

which features Danny Kaye and describes the work done by the United Nations International Children's Emergency Fund of Unesco. Dealing as it does with the alleviation of human suffering at its most poignant, the film could hardly fail to be touching. Its impact is vitiated, however, by unaccountably amateurish construction.

Much more effectively done is a 45-minute documentary, *The Works of Peace*, describing the assistance given to victims of war all over the world by the War Relief Services of the National Catholic Welfare Conference. It deals with heartbreaking situations and heroic labors, but is made with a keen recognition that, for screen purposes, good works speak best through good film techniques. The picture can be rented for group use through NCWC (350 Fifth Avenue, New York 1, New York).

MOIRA WALSH

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EDITOR: I very much enjoyed Stephen Ryan's "Dublin's Literary Atmosphere" in your Feb. 12 issue. I was especially thrilled by the praise Mr. Ryan gave my home town, Newry, for its *Duchess of Malfi* showing. But please, may I make one correction? Newry is in County Down, not County Louth, as Mr. Ryan states. Up, Down!

(Mrs.) BRIDGET ANN COUGHLIN
Bronx, N. Y.

Comics publishers

EDITOR: Your Review (AM. 12/11/54) published a letter from the publisher of Dell Comics about the Comics Magazine Association of America. Dell is not a member of the association.

About 90 per cent of the comic-book publishers in this country have joined the association. Almost all joined, not because they need regulation but because they felt it was necessary to clean up those elements in the comic-magazine publishing business that were giving comic books a bad name.

These publishers are spending a great deal of time, effort and money to clean up a situation which is as much deplored by them as by any of their critics. The fact that Dell did not join the association certainly should not bring any commendation from the public. If Dell would join the association it would make us that much stronger. It would lend to Judge Charles F. Murphy, the Code Administrator, the undivided support of the entire industry.

The publishers who joined the association had the courage to join, even though they might be smeared. Wherever it is possible to clear up the misconception, I try to do so. We hope that you will bring this circumstance to the attention of your readers.

JOHN L. GOLDWATER
President, Comics Magazine Association of America, Inc.
New York, N. Y.

Problem of aged invalid

EDITOR: Hazel M. Schneider sounded a much-needed warning in "Old age is what you make it" (AM. 3/5). It's a sad fact that too many, especially Americans, forget about old age and its problems until they are upon us.

There is, however, one aspect of the matter that Miss Schneider does not touch upon. That is the problem of the older person who is ill and unable to take care of himself. At the present time, most of these aging invalids have no place to turn. Their children, if they have any, usually live in apartments or small houses

already crammed with their own families. Hospitals are so overcrowded that, even if the elderly invalid could afford to stay in one, he would not be kept beyond the point where he was no longer seriously ill.

There are, of course, old peoples' homes. In most of these the applicant, if accepted, makes a down payment for entrance, then, on his demise, leaves the institution any money or property he has left. But most of these homes will not take anyone who is ill.

The Archdiocese of New York offers one solution. There the Mary Manning Walsh Home and the Josephine Baird Home are residences for the aged—single people or couples—where they may stay even when ill. There is medical and nursing service on the premises. Such homes could very well be self-supporting and even leave a margin for new ventures of the kind. The old people in them would have a room of their own, a home and companionship and care.

(Miss) B. BETTINGER
Milwaukee, Wis.

Catholic nursing sisters

EDITOR: May I express my appreciation of Fr. George's review of my book *The Story of Nursing* (AM. 2/12) and take a brief space to set the record straight in two respects?

Your reviewer, not without reason, was "surprised" to find nothing about Catholic nursing sisters in a book with so broad a title. My book hardly pretends to be a history of nursing. It is no more than a connected account—aimed primarily at those of an age to consider nursing as a career—of a few of the more striking personalities in the field and of the present status of hospital nursing. My basis of selection had to be limited by limitations of space, by biographical material available and by the interest the life of any one person might evoke in all readers.

From the outset, I had selected the life of Mlle. Jeanne Mance and the beginning of the Hôtel Dieu in Montreal as the proper starting place for my account. I made many attempts to secure material on her life from libraries and to purchase such materials from dealers in old books, but completely failed.

I spent so long in this fruitless search that time ran out and I had to send my manuscript to the publisher without the story of the example

CORRESPONDENCE

I had selected of a dedicated Catholic nursing sister. Let me say that no one regretted the omission more than myself.

BERTHA S. DODGE

St. Louis, Mo.

POAU and Catholicism

EDITOR: If my fellow North Carolinian, Dr. Edwin McNeill Poteat, wishes to disabuse the public mind of what he terms the misconception that Protestants and Other Americans United is a religious organization with the purpose of exploiting a religious point of view (AM. 3/19, p. 660), the place to start is within POAU.

At the national convention last January of POAU, one speaker termed the work an extension of the Reformation. Glenn Archer, director of POAU, devoted time in his address to a distorted picture of the Catholic belief concerning purgatory. Dr. Clyde Taylor dealt with confession, giving a distorted concept. Perhaps Dr. Poteat can reconcile these and many similar statements with his stated purposes of POAU. I cannot.

But if Dr. Poteat's POAU is interested only in separation of Church and State, and is not the anti-Catholic organization that I believe it to be, then he can take one step toward proving it by urging POAU to file suits in his native State of North Carolina. Dr. Poteat knows that in many public schools in North Carolina there are teachers who conduct classes in the Bible, held in public schools, during public-school time, for public-school credit. They use the Protestant Bible, teaching it not just as literature, but as a religious and moral guide. What is more, these teachers are actually paid by Protestant groups. In a State teachers college Protestant chaplains are on public payrolls.

This is not news to Dr. Poteat or to POAU. It will be news when POAU files suits as energetically against Protestant inroads into public schools as it now does against what it calls Catholic inroads.

DALE FRANCIS
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AMERICA welcomes letters for publication about anything appearing in its pages, pro or con. We are happy to publish letters which are concise, i.e., about 250 words, factual or at least objective, and not intended as offensive to anyone. Please type and give name and address of sender. Anonymous letters must be ignored. Ed.

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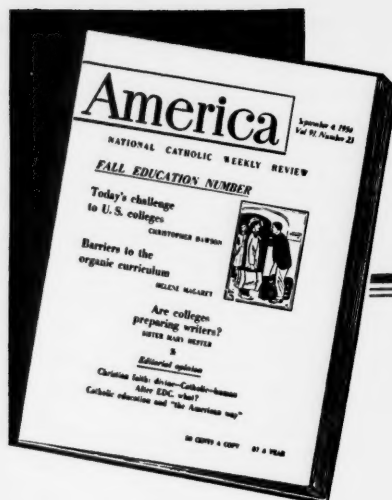
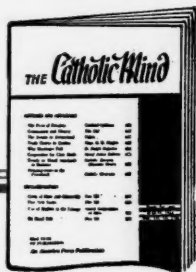
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Testimonial

Last October an eighth grade pupil of our St. Joseph's school came to my place of business soliciting subscriptions for magazines. We have many Catholic magazines coming to our home, including AMERICA, so I really wasn't interested in subscribing to another magazine, yet I did not want to disappoint my little friend, George Garland (a Negro boy). I asked George what magazines he would recommend. Promptly he said, "I think you should subscribe to THE CATHOLIC MIND." That little boy did me a great favor. I thoroughly enjoy AMERICA and THE CATHOLIC MIND.

L.J.J., Chairman, Wisconsin State Council—K. of C.

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